THE PANCHAKARMA TREATMENT OF AYURVEDA

Dr. T. L. DEVARAJ.

VAMANA

FOREWORD
by
KVJ A. MAZUMDAR
Hon. Physician to the
President of India

VIRECHANA

ANUVASANAVASTI

PRELUDE
by
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Vice-Chancellor,
Gujarat Ayurveda University
Jamnagar.

NIROOHAVASTI

NASYA

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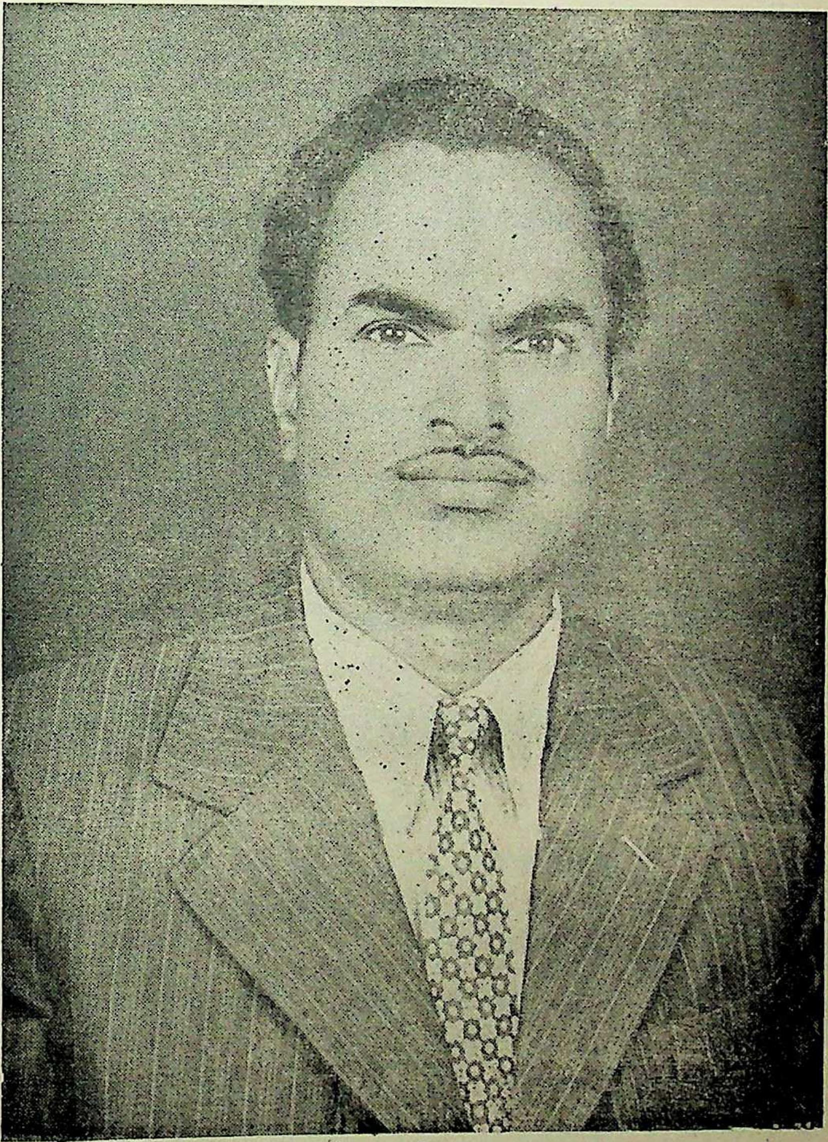

AUTHOR

CONTENTS

Page No.
Introduction by Dr. T. L. Devaraj v—xxviii
Foreword—Kaviraj Ashutosh Majumdar xxix to xxxi
Prelude—Dr. M. L. Dwivedi xxxii to xxxiv
Dedicated xxxv

PART A

Pre-operative Measures (Poorva Karma)

Chapter I:
OLEATION THERAPY (Snehana Karma) 1 to 86

Chapter II:
SUDATION THERAPY (Swedana Karma) 87 to 140

PART B

Operative Measures (Pradhaana Karma)

Chapter I:
EMESIS THERAPY (Vamana Karma) 1 to 76

Chapter II:
PURGATION THERAPY (Virechana Karma) 77 to 160

Chapter III:
ENEMA THERAPY (Vasti Karma) 161 to 226
ANUVAASANA VASTI (Nutritive Enema)
Nirooha Vasti (Cleansing Enema)

Chapter IV:
ERRHINE THERAPY (Nasya Karma) 227 to 279

Chapter V:
BLOOD-LETTING THERAPY
(Rakta Mokshana Karma) 281 to 324

Note ;—Please read folio in the following pages as "Enema Therapy" instead of "Purgation Therapy"
Page Nos: 172, 174, 176, 179, 183, 185, 187; 189, 191.

ABOUT THE BOOK

ABBREVIATIONS USED IN THE BOOK

1. A. H. Chi. ... Astaanga Hridaya Chikitsa Sthaana.
2. A. H. Ka. .... Astaanga Hridaya Kalpa Sthaana.
3. A. H. Su. .... Astaanga Hridaya Sootra Sthaana.
4. A. Sangrah .... Astaanga Sangraha.
5. B. R. .... Bheshaja Ratnaavaali.
6. Bh. Pr. — Bhaava Prakaaasha.
7. Ch. Chi. — Charaka Chikitsa Sthaana.
8. Ch. Ka. — Charaka Kalpa Sthaana.
9. Ch. Si. — Charaka Siddhi Sthaana.
10. Ch. Su. — Charaka Sootra Sthaana.
11. K. Sam. — Kaashyapa Samhita.
12. Sha. Sam. .... Shaarangadhara Samhita.
13. Su. Chi. — Sushruta Chikitsa Sthaana.
14. Su. Kal. — Sushruta Kalpa Sthaana.
15. Su. Sid. — Sushruta Siddhi Sthaana.
16. Su. Su .... Sushruta Sootra Sthaana.
17. Lat. .... Latine.
18. i.e., — That is.
19. eg. — Example.

INTERNATIONAL PHOENETICS ALPHABETS

Sound	Examples	Type of Pronounciation
a	ta	ta…sushruta.
ā	āma	Aama…Kwaatha
c	caraka	charaka
Tha	Kulatha	Kulatha
u	Madhuka	Madhuka
ū	sūtra	sootra, etc.,
	Madhūka	Madhooka. etc.

INTRODUCTION

The book entitled the " panchakarma treatment " is written as there is a heavy demand from graduate and post graduate students of the Ayurvedic system of medicine. There is so far, no book in English on the subject. Even the students who know the Sanskrit language will not be able to grasp the contents of the slokas or verses which are in Sanskrit language. It is due to lack of good command of that language. In order to fill up this lacuna, an earnest and bold attempt is made to depict ideas of eliminatory procedures as mentioned in charaka samhitha, sushruta samhitha, Bhaava Prakasha, Shaarangadhara samhitha and Asthaanga hrudhaya etc., in English language.

Definition of Ayurveda

The science which imparts knowledge about life, with special reference to its definition and description of happy and unhappy life, useful and harmful life, long and short spans of life and such other material along with their properties and actions that promote and denote longevity are described in the science.

Ayurveda is consisting of two words namely Ayu and Veda. Ayu means life which is a proper combination of body, mind sense organs and the soul. Veda means knowledge.

Definition of Aayu

Lifespan is nothing but the continuation of consciousness, the act of keeping alive, anubandha (which transmigrates from one body to another) and ahaari (one that prevents the body from decay) chethana, jeevita, dhaari, anubandha are the synonyms of the word Aayu.

The world is sustained by the combination of the mind, soul and body. This is also called purusha. This is the subject matter of Ayurveda. This science is brought to light for the sake of purusha. The trio-mind, soul and body includes the sense organs along with their objects, buddhi and ahamkaara. The buddhi and ahamkaara are included under the 'soul' while the former is included under the body.

The Panchakarma is a branch of Kaayachikitsa or Internal Medicine and hence the details of chikitsa principles and associated things will be dealt below in a concise manner. Ayurveda is also called as ' ASHTAANGA AYURVEDA ', the following being its branches :—

1. Kaaya chikitsa (Internal Medicine)
2. Vishagara vairodhika prashamanam (Toxicology)
3. Shaalakhya chikitsa (The branch of medicine dealing with the diseases that are specific to the supra-clavicular region i. e. the diseases of the eye, ear, nose, throat, mouth. head etc.
4. Shalyapahartukam (Surgery)
5. Bhootha vaidya (Psychology or the science of demonic seizures).
6. Koumarabhrithyakam (Paediatrics).
7. Rasaayana (Science of Rejuvenation).
8. Vajeekaranam (Science of Aphrodisiacs).

The term 'Kaya' means agni (Digestive fire) or the. Enzymes responsible for the digestion as well as metabolism

Kaayachikitsa deals with the diseases which are caused by the impairment of digestion and metabolism.

Role of Ayurveda

Ayurveda can be studied by all for the attainment of virtues, wealth and pleasure. Virtues are attained by treating individuals who have spiritual knowledge, who practise and propagate righteousness ard others like mother, father, brothers, friends and superiors These are also achieved by mediation, propagation and practice of the spiritual knowledge contained in the science of life One can protect himself and his dependents and subordinates.

Chetana, jeevita, dhaari, anubandha are the synonyms of the word Aayus.

Synonyms of Ayurveda and its Scope

Saakha, Vidya, Sootra, Jnana, Shaastra, Lakshana and tantra are the synonyms of Ayurveda or the Science of life.

Before introducing the Panchakarma proper it is imperative to bring home to readers the physiology and pathology of the basic elements vaata, pitta and kapha, so that they can easily understand and follow them in this book.

Ayurveda has dealt with Anatomy, Physiology, Etiology, Pathology, Thereapeutics, achievements of good health, claimatology including the stage of the disease, Physicians, therapies including wholesome locality and procedure. The body is composed of Panchamahaboothas and is divided into several organs. Its multifarious functions are maintained and regulated by the food that one takes. The unwholesome contact with sense, intellectual blasphemy and seasonal variations constitute the oetiology of the diseases The disturbance of the equilibrium of the dhatus is responsible for the causation of the diseases. Different seasonal changes and the different stages of the manifestation of diseases, constitute the time (kaala). The procedure of treatment to be followed depends on the time, the disease and the drug, eg. daily use of hot water in wlnter is not harmful to longevity etc

According to this scienee all matter is constituted of five Mahabhootas, some are of animate and others are of inanimate origin. Substances that are heavy, tough, hard, dull nonslimy, dense, gross and abounding in the quality of smell are dominated by the **Prithwimahabhootha.**

Functions: They promote plumpness, compactness, heaviness and stability.

Jalamahabhoota: The substances that are liquid, unctuous, cold, dull, soft, slimy and abounding in the qualities of taste are dominated by the Jalamahabhoota.

Functions: They promote stickiness, unctuousness, compactness, moistness, softness and happiness.

Tejomahabhootha: The substances that are sharp, subtle light. non-unctuous, non-slimy and abounding in the qualities of vision are dominated by Tejas.

Functions: They promote combustion, metabolism, lustre, radiance and colour of the skin.

Vaayuvyahabhootha: The substances that are light, cold, non-unctuous, rough, non-slimy, subtle and abounding in the qualities of touch are predominant of vaayu.

Functions : They promote roughness, aversions, movement, non-sliminess and lightness.

Aakashamahabhootha : The substances that are soft, light, subtle, smooth and dominated by the qualities of sound are predominant of Aakashamahabhootha.

Functions : They promote softness, porosity and lightness.

All the drugs and diets are composed of all the five Mahabhootaas and however they are predominant of one or more of the five Mahabhootas.

Vaata : Vaata is made up predominantly of the Aakaasha and Vaayu Mahabhootas.

Functions of normal Vaata in the Body.

1. The vaata sustains all the organs of the body.
2. It is of five types namely Praana, Udaana, Samaana, Apaana and Vyaana.
3. It promotes all types of actions.
4. It restrains and impels the mental activities.
5. It co-ordinates all the sense faculties and helps in enjoyment of their objects.
6. It brings about compactness in all the elements of the body.
7. It brings together different portions of the body.
8. It prompts speech.
9. It is the origin of touch and sound.
10. It is the root cause of auditory and tactile sense faculties.

11. It is the causative factor of joy and courage.
12. It stimulates the digestive fire and absorb doshaas.
13. It expels the excreta.
14. It creates the gross and subtle channels.
15. It moulds the shape of the embryo.
16. It is indicative of continuity of the span of life.

Functions of Deranged or Vitiated Vaata in the body

The vaata which is present in the body, when aggravated will produce the following signs and symptoms.

1. It afflicts the body with various types of diseases,
2. It affects strength, complexion, happiness and span of life.
3. It perturbs the mind.
4. It affects all the sensory faculties.
5. It destroys, deforms or detains the embryo for a long time.
6. It gives rise to fear, anxiety, bewilderment, humility and delirium.
7. It takes away the life of the individual.

The god vaayu is the eternal cause of the Universe. He brings about existance and destruction to all living beings. He is the God of death. He possesses innumerable forms and subtle and ominpresent. He has permeated the whole Universe. It is highly impossible to detail the qualities of vaata in the world as well as in the body. Only few important representative qualities are dealt above. Some of these can be ascertained by direct perceptions, eg.– Speech, some by inference, eg.– Mental activities and some on the basis of sciptural testimony eg., The size and shape of the embryo.

The vaata which is present in the body is directly related to tactile perception and tactile sense faculty. This tactile sense faculty is the common factor for all the other sense faculties. So no sense faculty can enjoy its object without the help of vaayu. Vaayu possessces touch and sound. Vaayu is the root cause of auditory faculty because it is responsible for its formation. It is also considered responsible for the origin of speech.

Normal functions of Pitta

Pitta is formed by the predominance of the Tejobhootha, Agni and Pitta are similiar. There is nothing like pitta without agni and it is responsible for the following :—

1. Digestion and Indigestion.
2. Vison or loss of vision.
3. Normal heat or otherwise.
4. Normal complexion or otherwise.
5, Valour and fear.
6. Anger and joy.
7. Bewilderment and happiness.

Agni within the body represents the heat of the pitta as distinct from external agni i.e., physical fire having flame etc.

There are five types of pitta namely :—

1. Paachaka pitta :–Responsible for digestion and indigestion.
2. Aalochaka pitta :–Responsible for vision or loss of vision.
3. Ranjaka pitta :–Responsible for giving the red colouration to blood.

4. Bhraajaka pitta:-Responsible for a) Normal bodily heat or abnormal bodily heat and b) Normal complexion or abnormal complexion.
5. Saadhaka pitta :-Responsible for a) Valour or fear b) joy or anger and c) Happiness or bewilderment.

Normal and abnormal functions of Kapha

Kapha is mainly formed by the predominance of Ap and Prithwi mahabootas. Soma the God of water or the Moon which is represented by Kapha in the body will produce the following effects depending on its normal abnormal state.

1. Sturdiness and looseness.
2. Plumpness and emaciation.
3. Enthusiasm and laziness.
4. Potency and impotency.
5. Wisdom and ignorance.

We adopt the proper measures to replenish the dificient dhaatus (the term here includes the seven tissue elements, the three doshas and three malaas) and deplenish those that are in excess. We thus bring back the physiological normal state by treating the diseases with oetiopathological antidotes.

Classification of disease

There are three types of classification of diseases namely :-

1. Endogeneous diseases.
2. Exogeneous diseases.
3. Psychic disease.

Endogeneous diseases are caused by vitiated and morbid doshas of the body.

Exogeneous diseases are caused by demonic seizure, poisonous substances, wind, fire and trauma etc..

Psychic diseases are due to association with agreeable or disagreeable things.

Three paths of the diseases of the body

They are as follows:—

1. Shaakha (i.e , the perlpheral system).
2. Marmasthisandhi (i.e., the vital organs and joints of bones).
3. Kostha (i.e., the central system).

The external path of the disease or the peripheral system includes tissue elements, like blood etc., and the skin.

The middle path of the disease i.e. the marmasthisandhi maarga includes vital organs like the vasti i.e. the urinary bladder, the heart and head etc., the joints include the bones which are joined together and also the ligaments and tendons attached to them-

The internal path of the disease or the Koshta is also known as Maha srotas (great channel), shareeramadhya (Central portion of the body, Maha nimna (the deepest part of the body), Aama pakwashaya (meaning of the stomach and the intestines). The koshta includes stomach, intestines, bladder, liver, spleen, heart ceaecum and lungs.

Diseases of the Peripheral System

Ganda (Goitre), Pidaka (pimple), Alaj (Boil), Apachi (Scrofula), Charmakeela (Wart), Adhimaamsa (Granuloma), Mashaka (moles), Kushta (obstinate skin diseases including leprosy), Vyanga (Freckles), Visarpa (Erisepalas, Swayathu (oedema), Gulma (Abdominal tumour), Arshas (Haemorrhoids) vidradhi (Abscess) etc.

Diseases of the Middle Path Way

Pakshavadha (Hemiplegia), Pakshagraha (Tonic convulsions), Apatantraka (Chronic convulsions), Ardita (Facial paralysis), Sosha (Consumption), Raajayakshama (tuberculosis), Asthisandhi shula (pain in the bone joints), Gudabhrasha (Prolapse of the rectum), diseases of the head, heart and bladder.

Diseases belonging to Central System

Jwara (Fever), Atisaara (Diarrhoea), Chardi (Vomitting), Alasaka (Intestinal torper), Vishoochika (Colic diorrhoea), Kaasa (Cough), Swaasa (Dyspnoea), Hikka (Hiccough), Aanaaha (Constipation), Pleeha (Disorders of the spleen), Udara (Diseases of the Abdomen, Vidradhi (internal absecess).

80 Types of Vaata :—

1. Nakhabheda (Cracking of nails).
2. Vipaadika (Cracking of feet).
3. Paada shoola (pain in foot).
4. Paada bhramsha (foot droop)
5. Paada supti (numbness of foot).
6. Vaata Khuddata (club foot).
7. Gulphargraha (stiff ankle).
8. Pindikodevestana (Cramps in the calf).
9. Ghridrasi (Sciatica).
10. Jaanubheda (Gənuvarum).
11. Jaanuvishesha (Genuvalgum).
12. Uroosthambha (pain in the thigh).

13. Urusaada (pain in the thigh).
14. Paangulya (paraplegia).
15. Gudabhramsha (Prolapse rectum).
16. Gudaarti.
17. Vrishanakshepa (pain in the scortum).
18. Sephasthambha (Stiffness of penis).
19. Vankshanasnha (Tension of groin).
20. Sronibheda (pain around the pelvic girdle).
21. Vidbheda (Diarrhoea).
22. Vdaavarta (misperistalsis).
23. Khanja vaata (lameness).
24, Kubjatwa (Kyphosis).
25. Vaamatva (Dwarfness).
26. Trikgraha (Arthrists of sacroiliac joint).
27. Prasthagraha (Stiffness of the back).
28. Paarshwamarda (pain in the chest).
29. Udaravesta (gripping pain in the Abdoman).
30. Hridmoha (Bradycardia).
31. Hridrava (Tachycardia).
32. Vaksha Uddharsha (Rubbing pain in the chest).
33. Vaksha uparodha (impairment of thoracic movement).
34. Vaksha sroda (Srabbing pain in the chest).
35 Baahu sosha (Atrophy of arm).
36. Greevasthambha (Stiffness of the neck).
37. Manyasthambha (Torticollis).
38. Kanthodwarisha (Hoarseness of voice).
39. Kanubhedha (Pain in the jaw).
40. Ostha bheda (pain in the lip).
41- Akshibheda (pain in the eye).
42. Danthbheda (tooth ache).
43. Dantha Shaithilya (loose tooth).
44. Mookatwa (Apnasia).
45. Vaak sanga (lalling speech).
46. Kasayaasyata (Astringment taste in the mouth).

47. Mukha sosha (Dryness of the mouth).
48. Arasanjnaataa (Agnesia).
49. Ghraananaasha (Anosmia).
50. Karna shoola (Ear ache).
51. Ashabdha sravana (Tinitus).
52. Ucchaishruthi (hard of hearing).
53. Baadhirya (Deafness).
54. Varthma sthambha (Bluffiretis of eyelids).
55. Vartma sankocha (Entropion).
56. Timira (Amaurosis).
57. Akshishula (pinching pain in the eye).
58. Akshi vyudaasa (ptosis of eye balla).
59. Bhroo vyudaasa (ptosis of eye brow).
60. Shankha bhedha (pain in temporal region).
61. Lalata bhedha (pain in the fromtal region).
62. Shiroruk (headache).
63. Keshabhoomisphutana (Dandruff).
64. Ardita (Facial paralysis).
65. Ekaanga roga (monaplegia).
66. Sarvanga roga (polyplegia)
67. Pakshavadha (Hemiplegia).
68. Akshepaka (Chronic convulsions).
69. Dandaka (Tonic convulsions).
70. Tama (Fainting).
71. Bhrama (Giddiness).
72. Vepathu (Tremor).
73. Jrumbha (Yawning).
74. Hicca (Hiccough),
75. Visada (Asthenia).
76. Atipralapa (Delirium).
77. Raukshya (Dryness).
78. Paarushya (Hardness).
79. Shayaavaruna Vadhaeasataa (Dusky red appearance).
80. Aswapna (Insomnia).
81. Anavasthitha chittatva (Unstable mentality).

40 Specific Disease of Pitta :-

1. Osha (heating).
2. Plosha (Scorching).
3. Daaha (Burning).
4. Davathu (Boiling).
5. Dhoomaka (Fuming).
6. Vidaaha (Pyrosis).
7. Aamlaka (Acid erructatious).
8. Antardaaha (Burning sensation inside the body).
9. Amsha daaha (Burning sensation in shoulder).
10. Ooshmadhikya (Excessive temperature).
11. Atisweda (Excessive sweating).
12. Anga Gandha (Foetid odour of the body).
13. Angaavadharana (Cracking pain in the body).
14. Shonita kleda (sloughing of the blood).
15. Maamsa bheda (sloughing of the muscle).
16. Twagaavadaarana (Cracking of the skin).
17. Charmadalana (puritis of the skin).
18. Raktha koshta (Urticaria).
19. Raktha vispota (red vesicle).
20. Rakta pitta (Haemorhagic disease).
21. Raktha mandala (Red wheals).
22. Haritatwa (Greenishness).
23. Haridratwa (Yellowishness).
24. Neeliks (Blue moiles).
25. Kaksha (Herpes).
26. Kaamala (Jaundice).
27. Tiktaashyata (Bitter paste in the mouth).
28. Lohithagandhasyata (Smell of blood from the mouth).
29. Pootimukhatwa (Foetid odour of the mouth).
30. Thrishnadhikya (Excessive thirst).
31. Atrupti (non satisfaction).
32. Aasya Vipaaka (Stomatitis).
33. Gala paaka (Pharyngitis).

34. Akshipaaka (Conjunctivitis).
35. Gudapaaka (Proctisis).
36. Medhrapaaka (Inflammation of the penis).
37. Jeevadaana (Haemorrhage).
38. Tamaha Praksha (Painting).
39. Harita haridra netra mootra varnastva (Greenish, Yellowish) colouration of the eyes, urine and faces.

20 Varieties of Kapha Diseases:

1. Tripti (Anorexia nervosa).
2. Tandra (Drowsiness).
3. Nidradhikya (Excessive sleep).
4. Staimitya (Timidness).
5. Gurugaatrata (Heaviness of the body).
6. Aalasya (laziness).
7. Mukha maadhurya (Sweet taste in the mouth).
8. Mukha sraava (Hyperasalivation).
9. Sleshmodgirana (Mucous expectorations).
10. Malaadhikya (Excessive excretion of excreta),
11. Balaasaka (loss of strength).
12. Apakti (Indigestion).
13. Hrudayopalepa (Phlegm adhered to throat).
14. Kanthopalepa (Phlegm adhered to the throat).
15. Dhamanipratichya (Hardening of vessels).
16- Galganda (Goitre).
17. Ati sthoulya (obesity).
18. Sitaagnita (Suppression of digestive power).
19. Udarda (Urticaria).
20. Shwethavabhaasata (Pallor).
21. Shwetha mootra netra varchaswa (Whiteness of the urine, eyes and faces).

Natural actions of Vaata :

1. Moving from one part to another.
2. Looseness.
3. Dislocation.
4. Expansions, obstructions, separation.
5. Depression, Excitation, thirst.
6. Trembling, circular, movement.
7- Motion.
8. Piercing pain.
9. Aching, pain action.
10. Coarseness, harshness.
11. Non-sliminess.
12. Porousness
13. Reddishness.
14. Astringent taste.
15. Tastelessness in the mouth.
16. Wasting, pain, numbness, contractions.
17: Lameness.

Natural actions of Pitta :

1. Moving from one part of the body to another.
2. Burning sensation.
3. Heat.
4. Suppuration.
5. Perspiration.
6. Sloughing.
7. Putrification.
8. Pruritis.
9. Discharge.
10. Redness.
11. Exhibition of its intenet smell, colour and taste.

Natural actions of Kapha :

1. Moving from one part of the body to another.
2. Whiteness, coldness, prurities, stability, heaviness.
3. Unctuousness, Numbness, sickiness, upadeha (act of being covered with bodily excreta).
4. Obstruction, sweetness and delay in manifestation.

Therapeutics :

All the efforts of the four chikitsapaadaas, the physicians the medicament, the attendent and the patient possessing requisite qualities for the revival of the equilibrium of dhaatus in the event of their equilibrium being disturbed is known as therapeutics.

The Role of Therapeutics :

We give nourishment to those who are weak and emaciated. We administer reducing therapy to one who is obese. We treat patients suffering from heat with cold measures and vice versa.

Types of Management : There are three types.

1. Spiritual therapy.
2. Therapy based on reasoning.
3. Psychic therapy.

Three types of Therapies

1. Internal cleansing (antah parimarjana).
2. External cleansing (Baahya Parimarjana).
3. Surgical therapy (Shastra pranidhaana).

The cleansing therapy has got a curative effect by external contact with the body such as massage, fomentation, unction, affussion and kneading.

Even though the above line of treatment is mainly meant for the diseases of the body it is equally applicable to cure the mental disorders eg. epilepsy, insanity.

An individual will regain his health by administering external and internal cleansing therapies etc., Any disturbance in the equilibrium of dhaatus in the body is known as diseases and the state of equilibrium of the same is health. Health and disease are also defined as pleasure and pain respectively.

Aims of Treatment :

The purpose of treatment of the disease is to keep the dhaatus in equilibrium. By taking recourse to the factors the physician well versed in treatment brings about equilibrium of dhaatus and so he is the bestower of physical happiness and longevity and hence the physician is regarded as a doner of virtue, wealth and desires of the world and world beyond,

Panchakarma :

The word panchakarma is comprising of two words namely Pancha and Karma. Pancha means five and karma means action.

The panchakarma is a curative line of treatment for all diseases which are not amenable to shamana chikitsa i.e. palliative line of treatment. Panchakarma consists of five methods or procedures of elimination of vitiated doshas from the body. They are :—

1. Vamana karma (Emesis therapy).
2. Virechana karma (Purgation therapy).
3. Anuvaasana vasti karma (Unctuous enema therapy).
4. Nirooha vasti karma (Decoction enema therapy).
5. Nasya karma (Errhine therapy).

The above description is according to the classification made by achaarya Charaka, whereas according to Achaarya Sushruta, there is a slight difference. He has elubbed the Vasti Karmas mentioned separately above together, as the Enema therapy and in the vacant place adds Rakthamokshana or Blood letting as the fifth measures of eliminative or purificatory procedures. He believes that there are many diseases which are produced due to the vitiation of the blood and he has taken into consideration. Raktha as the fourth dosha a responsible causative factor for the production of many diseases.

The main operative treatments of panchakarma (i.e. the pradhaana karmas) are always preceded by the pre-operative eliminative measures such as snehana (Oleation) and swedana (Sudation) therapies.

The purpose of adopting the pre-operative eliminative procedures is to bring the vitiated morbid doshas from the shakhaas (which includes rakthaadhi dhaatus and twak to the koshta).

Due to the aggravation, increase in fluidity, suppuration, removal of the obstruction at the entrance of the channel of circulation and reduced pressure the vitiated doshas leave the periphery and come to the central part of the body (Alimentary canal).

The fluidity of the vitiated doshas will be increased, then they will come to the alimentary tract. Suppuration results in the detachment of the doshas from the place of the lodgement, This vitiated doshas cannot move from the periphery to the alimentary tract, if the entrance of the channel of circulation is not clear. It does so, when the obstruction is removed. The pressure of vaata helps the spread of doshas from alimentary tract to periphery of the body. When this pressure is witndrawn, doshas will automatically come from the periphery from their normal and natural abode.

After the application of pre-operative measures, the vitated doshas will be brought to the Almientary tract and they will be eliminated from there either through the Urdhwa-marga i.e., the upper orifice or mouth or through the Adho-marga i.e., through the lower orifice to the anus.

Traction of Peripheral doshas to centre

Due to further aggravation increase in fluidity, suppuration removal of the obstruction at entrance of the chanal of circulation and reduced pressure, the vitated doshas leave the periphery and come to the central part of the body, that is the gastro-intestinal or alimentary tract. Suppuration results in the detachment of the doshas from the place of lodgement. The vitiated doshas cannot go from the periphery to the alimentary tract, if the entrance of the channel of circulation is not clear. The pressure of vaata helps the spread of doshas from the alimentary tract to the periphery of the body.

When this pressure is withdrawn the doshas will automatically come from the periphery to their normal abode or alimentary tract. Procedures on an individual who is going to undergo the treatment must be subjected for pre-operative measures as oleation and sudation. This will not only help the body of the individual to face the future rigorous treatment, but also they will make the vitiated doshas to come to the koshta (i.e., alimentary tract) from where they can be easily eliminated.

The adopting of diet and other regimen after the operative procedure will promote the strength of the patient by its nutritious diet and increasing the digestive fire.

Samsarjanakrama (Post operative procednre)

The samsarjana krama or the post operative treatment must be adopted to get a complete cure and to stimulate the digestive fire and to increase the resistance of patient. To quote an example, the diet for vaata disorder is the soup of meat given along with rice. The nutrious effect of the meat soup on the body is well known.

The food, after digestion takes two forms namely the prasaada or the essence also known as rasa and the kitta or the refuse. The kitta provides nutrition to sweat urine. Stool, vaata, pitta, kapha, exreta of the eye, ear, nose, mouth, hair-follicles as well as the genital organs and also to hair of the head, beard, small hairs of the body. nails etc., The rasa is the essence of food provides nutrition to tissues of the body. (Rasa-plasma and other fluid constants of the body). Rakta (blood-Erythrocytes), muscles, fat, bone, bonemarrow, semen, ojas. The five sense organs, tissue elements, joints, ligments of the body are derived from the food. The food that we take in panchakarma and the agni which is predominant of Tejobhutha even though it is made up of panchaboutic. So, the food must be taken in proper quantity and quality during the Samsarjana Krama or the post operative procedures. In operative procedure, or Pradhaana krama the agni or digestive fire will undergo diminition. So in order to accentuate or to stimulate the agni and to bring it into equilibrium or saamyavasta the food will be given in different forms as peya, yavaagu vilepi, kritayoosha, akritayoosha, kritamamarasa, akritha mamsarasa etc.

The Benefit of Eliminatory Procedure are noted below in Brief

1. The vitiated doshas eliminated from the body through the alimentary tract.

2. The power of digestion and metabolism is enhanced.

3. Diseases are cured and normal health is restored.

4. The sense faculties, mind, Intelligence and complexion become clear.

5. He gains strength, plumpness, off spring and virility.

6. The individual will not be affected by old age and lives long healthily.

7. So, one should undergo proper elimination therapy in proper time.

The doshas alleviated by fasting and digestive drugs do at times get aggravated but these eliminated by elimination therapies do not reoccur.

The role of Panchakarma in the treatment of diseases of either bodily origin or mental origin have been effectively stressed in this book. The photos which are inserted in this book will give an idea of eliminatory treatment to the students and practitioners of Ayurveda.

The Investigations which are advocated and practised are to be done before and after treatment are stressed here to promote research in the mind of Ayurvedic students who are studying at the graduate and post-graduate level in the Indian Universities. The book, even though is a medical one is written in a clear and lucid style so that the students who are conversant with English language can easily go through this. The pradhaana Karma is having manifold uses in alleviating the diseases.

The administration of Emesis therapy will alleviate and cure the Kapha and its allied diseases. The administration of Purgative therapy mainly alleviates and cures the Pitta and its allied disorders. The administration of Enema therapies will alleviate and cure vata and its allied disorders. Similiarly Errhine therapy is the specific treatment for the diseases of the head.

The Panchakarma treatment is found effective in Rheumatic afflictions. poliomyelities, paraplegia, Hemiplegia, Monoplegia, Paralysis, agitans, Parikinsonism, Bronchial Asthma, skin afflictions, petic ulcer, Epilepsy, Insomnia, Headache, (of different origins), Dysmenorrhoea. Cervicitis, Polyneurities and Nephritis etc.,

Even the mental disorders like epilepsy and insanity etc., have also responded very well to the eliminative line of treatment.

All the literatnre on the subject has heen consulted and up-to-date advances in this field have also been incorporated. Every effort is made to make this book as a standard text book meant for students at graduate and post graduate level.

The names of drugs are given in Sanskrit with their latin names within brackets in order to avoid confusion to trace them.

As far as possible, correct modern equivalents of all the Sanskrit words have been sincerely attempted.

I shall feel my endeavour well rewarded should it serve the purpose of those for whom it is intended. To make the book comprehensive and uptodate more facts have been incorporated, repetition of facts has been avoided.

This book is presented in 7 chapters

Part 'A'

Pre-operative measures (Poorvakarma).

Chaprer I. Oleation therapy (Snehana Karma).
Sudation therapy (Swedana Karma).

Part 'B,

Chapter I. Emesis theraly (Vamanakarma),
Chanter II. Purgation therapy. (Virechana karma).
Chapter III. Enema Therapy (Vasti karma).
Chapter IV. Errhine Therapy (Nasya karma).
Chapter V. Blood letting Therapy (Raktamokshana karma).

Meticulous care has been taken in preventing insinuation of errors and unwanted omisions but inspite of my best endeavour some minor lapses have crept in for which the author feels very much embarrassed and request the readers to be construct:ve in tkeir criticism considering the fact that the book is printed from the manuscript. It would be appreciated and thankfully acknowledged if any such lapses are communicated to the author and they would be considered at the time of next printing of the book. I am grateful to all the authors and publishers of books mentioned in Bibliography. A large number of friends and well wishers have helped me to bring this book into light, but for their moral support and co-operation this book would not have been the light of the day. Lostly, I feel amply rewarded and efforts fruitful. if this treatise meets the demands of students, teachers, practitioners of Ayurveda in particular and public in general.

Dr: T. L. Devaraj
Author

FOREWORD

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ASHUTOSH MAZUMDAR
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In the Ayurvedic classics like Caraka Samhita. Susruta Samhita and Vaghbata's, Astangahrdaya as well as Astanga Sangraha, several diseases have been described along-with their diagnosis and treatment. In these works certain chapters have been devoted to describe the selection of a particular therapy for diseases in general. These therapies like Langhana, Brimhana, Ruksana, Snehana, Svedana and Stambhana are to be administered generally to all people depending upon their physical constitution etc.

For the treatment of the disease, medicines have no doubt been described in the form of powders, decoctions, linctus, medicated oil, alcoholic preparations etc.. Even though all these drugs can be classified into the above mentioned six categories, still for Langhana etc., specific medicaments and other measures, have been prescribed in the form of diet and regimen. Drugs are required to be given to the patient as well as healthy persons (for the purpose of Rasayana) only when the body is conditioned to accept them by the administration of these therapies. Thus, these therapeutic measures cure some diseases in certain conditions and help the drugs to perform their actions much better in some other situations.

What is popularly known as panchakarma is described as forms of Langhna and brimhana therapies. Says Charaka :

Chatushprakaaraa samshudhi pipaasa Maarutaatapau Paachanaanyupavaasascha Vyaayaamascheti langhanam". Chakrapani Dutta while commenting on the above says— Chatushprakaaraa samshudhi riti anuvasanam Varjayitvaa tashya brimhanatvaat.

In the Ayurvedic classics while describing the treatment of diseases these therapeutics measures are always given precedence over the drugs. Unfortunately, in the advent of Iatro-chemistry and because of the viccissitudes of time resulting in the decline in original thinking of the Ayurvedic practitioner's. people resorted to easy means of treatment. They found taking a few pills or potion of powder more convenient than going in for these elaborate therapeutic measures. This attitude was further strengthened when experts to administer these therapies were themselves losing faith regarding their competence. Administration of these therapeutic measures does involve certain amount of risk. The physicians were then losing the State patronage. They were not sure if the State will come to their rescue in case a patient becomes serious by the administration of this therapy even though it has given with all sincerity, professional care and seriousness. They changed their attitude and put more confidence on the tablets and powders which were harmless. These tablets and powders were no doubt effective but the therapeutic measures prescribed in Ayurvedic classics were enhancing the properties of these drugs. That help was not forthcoming by the administration of drugs alone. Because of the negligence of these therapeutic measures acute cases became out of the grip of the Ayurvedic Physicians. This brought disrepute to Ayurveda. The common man got the feeling that Ayurvedic Treatment is meant only for the mild and chronic patients. For acute as well as serious patients Ayurvedic treatment is of no use.

The classical form of Ayurvedic treatment has not disappeared from this country altogether. In some southern States like Kerala, Madras and Karnataka, this systems of treatment is still in vogue even though in the modified form. Because of this, the physicians of these States have a great reputation in the society. Unlike their professional colleagues in the other parts of India, they tackle serious and acute diseases. Descrip-tion of Panchakarma like VAMANA, VIRECHANA and BASTI is scattered in different sections, chapters of Ayurvedic classics. The author who belongs to one of these southern states, namely, KARNATAKA has done a pains taking laborious work by compiling them together and arranging the data topic wise.

Scientists and doctors from foreign counties are taking more and more interest in Ayurveda. They are evincing more and more keenness in the fundamental principles and classical form of treatment of this system. Unfortunately, for them it is impossible to get knowledge from the existing Ayurvedic classics which are mostly written in Sanskrit. **The author has done a commendable job by undertaking this work in English which was very much in demand by the scientists scholars and physicians of this country and abroad**.

A. MAZUMDAR

3-5-1978
New Delhi.

PRELUDE

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Dr. M. L. Dwivedi
Vice-Chancellor
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⁂

The line of treatment, according to almost all the systems of medicine, includes the elimination or the evacuation of the waste products of the body, therapeutic control of the disease and dietetics. Ancient Ayurvedic scientists have termed these three basic steps of the treatment as Apakarshana (Samshodhana, prakritivighata (Samshamana) and Nidanaparivarjana (Pathyaprayoga and Apathyaparihara) respectively[1] and Charaka has stressed that this line of treatment has to be applied in all the diseases[2] barring some exceptions, and hence there can be no other better method of treatment.

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[1] Ch. vi. 7/28

[2] Ch. vi. 7/30

Samshodhana or Apakarshana has been said to be most important step of treatment. It is not only of great utility in treating a disease but is also advisable in healthy persons as a preventive of diseases and promotion of health measure. Charaka has said that the doshas controlled by Samshamana are having the possibility of reprovocation while there is no such probability in case of the control of the doshas by Samshodana.[3]

Elaborating the effects of Samshodhana, Charaka has again said that in a person, who has undergone the purificatory regimen, the digestive power increases; his disorders disappear and his health returns to normal ; senses, mind, understanding and complexion become clear, he acquires vigour, plumpness, offsprings and virility. His ageing is retarded, and he lives a long life free of disease. Therefore, a person should take purificatory procedures at the proper time and skilfully administered.[4]

Apart from the above a careful scrutiny of the line of treatment of the diseases related to all the eight divisions of Ayurveda the purificatory procedures have to be applied. So far as the healthy persons are concerned, Samshodhana has been advised for them in different seasons.[5]

Samshodhana is a term used for various eliminating procedures and according to Ayurveda, mainly five procedures are very important viz. Vamana (Emesis), Virechana (Purgation) Niruhana (Evacuative Enema), Anuvasana (Unctous Enema) and Nasya (Errhine Therapy). All these five purificatory regimen or procedures are very well-known as Panchakarma.

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[3] Ch. su. 16/20.

[4] Ch. su. 16/17-18-19.

[5] Ch. su. 6/5-6, Ch. su. 6/23

Before subjecting a patient to Panchakarma Snehana (External as well as internal) and Swedanakarma are also essential. Snehana, Swedada and Panchakarma therapy is also used as a curative method in certain diseases and also for prolongation of vitality and life.

Such an important subject of the Ayurvedic Medical Science is being practised by very few. The subject is scattered in Samhitas and no worth mentioning text-book was available. Recently a few books have been published on Panchakarma in Hindi and some other regional languages but except one or two books none fulfills the requirements of a standard text-book.

It is a matter of great satisfaction that **Dr. T. L. Devaraj, G.C.I.M., (Mysore) D.Ay.M. (B.H.U.), Lecturer, Govt. College of Indian Medicine, Bangalore (Karnataka) has fulfilled the demand of the profession by writing the "PANCHAKARMA TREATMENT OF AYURVEDA" in English Language.**

The author is well versed with the subject and has taken a lot of pains to make the book up-to-date. The book is spread up in 7 chapters in and two parts and an attempt has been made to incorporate the recent advances, if any, on the subject wherever it was necessarry. Undoubtedly the book would be useful for the students as well as the teachers and practitioners of Ayurveda. Foreigners would also be benefitted by this scholarly work.

Dr. T. L. Devaraj deserves our congratulations for bringing out such a good and useful text-book on Panchakarma Therapy and it is hoped that it will receive due appreciation from all concerned.

Jamnagar, **Dr. M. L. DWIVEDI**
Dt. 7th July 1978

DEDICATED

With Profound reverence, appreciation and affection

to my elder brother

Sri T. L. KRISHNAKUMAR, M.A.,

Advocate, Coffee planter and Journalist

HASSAN, KARNATAKA STATE.
SOUTH INDIA

Who has been mainly responsible for my writing articles and books on Ayurvedic System of Medicine

THE PANCHAKARMA TREATMENT OF AYURVEDA

PART 'A'

Pre-operative Procedure

(POORVA KARMA)

CHAPTER 1

OLEATION THERAPY (SNEHA KARMA)

The meaning of Sneha, according to Sanskrit–English dictionary by V. S. Apte is as follows : Affection, Love, Kindness, Tenderness, Oilness, Viscidity, Unctuousness, Lubricity, one of the 24 gunas of Vaiseshika, moisture, grease, fat, any unctuous substance. Here the word unctuousness is used.

Snehana :—Its meaning is as follows :— Anointing, Lubricating, rubbing or smearing with oil, or unguents, unctuousness, an unguent, emollient.

It is defined as a thing which causes unctuousness, fluidity, softness and moisture. That process is named as snehana or oleating therapy. (Cha. Su. 22/11)

The word 'Sneha' is derived from the word sniha. Upon it 'Gach' pratyaya is there. It is masculine. Its meaning is Love, oil and according to Nyaaya Shaastra—It is daahaanukoola.

The property of unctuous substance (sneha) is that which binds the minutest and atomic particles of the body together.

Snehana word belongs to Neutral Gender. It is produced by Nitch, lyut pratyaya. Its meaning is anointing of the body with oil (Abhyanga).

It can be defined as that which produces Snigdhata in the body (i.e. unctuousness of the body).

General Introduction of Unctuous Substance (Sneha)

Oleation therapy is an important method of poorvakarma (pre-operative procedure) of Panchakarma. Chakrapaani, the commentator of Charaka Samhita is of the view that before administering the emetics (vamana drugs), purgatives (Virechana drugs), it is essential to subject the patient for oleation therapy first.

The administration of unctuous substance is an important ine of treatment for Vaata disorders. In several places it is made clear that the administration of Sneha (oleation) therapy and Sweda (sudation) therapy must be done till the patient gets Samyak Snigdha (appearance of signs and symptoms of proper oleation therapy) and Samyak swinha sweda lakshanaas i. e. signs and symptoms of proper sudation therapy. Then only the eliminatory procedure (or purificatory) must be adopted.

(Ch. Su. 13/12 Chakara Paani teeka and Ch. Su. 13/99)

The administration of Oleation Therapy is a must to the patient, otherwise the patients body will be subjected to lot of discomfort etc., like a dry stik, if it is bent by force it will break. So, without the application of oil to the wooden stick it cannot bent. So also the Shodhana or eliminatory proceduce cannot be conducted without proper oleation.

(AH. Su. 18/59 Bhela Sam 14/3)

Properties of Uuctuous Drugs :—

The unctuous material (Sneha) will have the following properties :

1. Snigdha (Unctuous)
2. Guru (Heavy)
3. Sheeta (cold)
4. Mrudu (soft)
5. Drava (liquid)
6. Picchila (slimy)
7. Sara (moving)
8. Manda (Sluggish)
9. Sookshma (subtle)

(Ch. Su. 22/15)

Snigdha (unctuousness) :—

Definition :—It is the property of an oily material. It is defined as a substance which produces kledana (wetness, dampness etc.,) in the body.

This is made up of mainly Aapya Mahaa bhoota, yet it consists of Aapya and Prithvi mahaa bhootaas. It can be visualised by the naked eye. Snigdha will produce unctuousness, softness, strength and colour to the body.

(Su. Su. 41/11, Hemaadri. Su. Su. 14/516)

Guru guna (Heavy) :—

Definition :—It is defined as a substance which consists of heaviness, and takes long time to get digested by the digestive fire in the body.

It has got 4 actions :—

1) Saada krut (Produces weakness or emaciation)
2) Upalepa krut (Produces application or coating)
3) Bala krut (Produces strength)
4) Bruhmana krut (Produces roborantness in the body)

The meaning of Saada is to produce Glaani (Exhaustion) in the body. After the intake of drugs which are having heaviness property, will lead to less digestive fire and weakness in the body.

'Upalepa' is defined as the accumulation of faeces in the body.

Tarpana :—is defined as one, which produces satisfaction (trupth janaka).

Bruhmana is defined as a quality which helps in the growth of the body. Hemaadri is of the opinion that the property of heaviness (guru) is to make the body strong.

Bhaavaprakash opines that the heaviness will act as an alleviator of both vaata and kapha and produces strength. It causes digestion very slowly. The quality of heaviness is composed of prithvi and Apmahaabhootas in excess.

Sheeta Guna (Cold-property) :—

It is having the following properties :—

1) Hlaadana (promotes pleasure)
2) Sthambhana (promotes astringent action)
3) Moorchaharana (promotes consciousness)
4) Trusha prashamana (alleviates or subdues thirst)
5) Sweda Harana (arrests sweating)
6) Daaha prashamana (alleviates burning sensation)

Coldness is pleasurable. Exercise, styptic, virtuous, alleviates epileptic fits, thirst and the burning sensations of the body. It arrests perspiration. It greatly helps to set in the process of suppuration in boils and abscesses.

It wards of unconsciousness. It can be felt on touch, It is composed of Aapya and Vaayavya bhootaas in excess.

Mrudu Guna (Softness) :—

'Mrudu' is generally defined as delicate, tender. It is a property by which the softness and delicateness are produced is called as 'Mrudu guna'.

"Shithilaayatvam, Mrudhutvam" (Aruna datta) :

The Mrudu property will produce shithilatha in the body. It is composed of Aapya and Naabhasa gunaas. It can be easily felt by touch. (Nabhasa is ether) This is opposite to teeksna guna (hot property).

The Mrudu property will alleviate burning sensation in the body, Inflammation and exudation.

Drava guna (Fluid property) :—

It is defined as a liquid which contains unctuous, cold, dull, soft, slimy and abounding with the quality of tastes or dominated by Ap-Mahaabhotaas and these will promote stickyness moistness, softness and happiness.

It is opposite to the property of Saandra i.e. it binds one part of the body to another.

This property will help the spreading of unctuousness substance quickly and causes Liquifications of the doshas and helps in the movement of the fluid from one part of the body to another. It can be seen by our eyes.

Picchila guna : It is the property of Ap-Mahaa bhoota. Its general meaning is slimy. It can be seen as well as felt by touch. This consists of more of Ap-mahaabootas in excess.

Sushruta has given five properties for this slimy property they are as follows :—

1) Vitalising
2) Tonic
3) Heavy regarding digestion
4) Tends to produce a kapham
5) Brings about unision of fractured bones.

The quality of Absorption is opposite of slimy, i.e., Jeevana (life). It will create strength in the body. Unision in the organs of the body, Aggravates kapha, produces heaviness in the body etc.

Hemaadri says — It produces application on the body (lepana).
(Shu. Su. 41/4p 46, Bbaava Prakash, Hemaadri Cha. Su. 26/11)

Sara Guna :

The meaning of Sara as per V. S. Apte sanskrit english dictionary page 592 is as follows : Saraguna = water.

Saraha = Going, moving. It is composed of Aapya Mahaabhoota. Arunadatta is of the opinion that it is pravritti sheela (Advancing) and according to Hemaadri it is having the property of prerana sheela. Sara guna will intiates the movements of vaata and Mala in the body. Vaagbhata has substituted chalaguna (movingor shaking) in place of Sara guna. Chala guna is composed of Vaayavya Mahaabhoota.

(Su. Su. Hbt, oc 41-4 Bhaprak)

Manda guna :

Slow, tardy, inactive, lazy, dull loitering, cold, feeble, defective, for eg. Manda guna = defective or feeble digestive fire or weak digestion etc.

It is defined as a property which functions very slowly. It is also opined by Arunadatta that it is having the property of chirakaaritva (delayed action) and according to Hemaadri it produces Shamana (Subduing) in the body. It is composed of Aapya Mahaabhoota. Its implication is that it helps the slow movement of unctuous substance in the body. As a result of it the function of unctuous (sneha) substance will, naturally, be delayed. This manda property will also help the unctuous substance for a longer period along with Doshas (morbid matter) Dhaatu (tissues) and mala (excreta)

(Su. Su. 46 Ch. Su. 26/11)

Sookshma guna :

(Subtle, minute, atomic, delicate, thin, sharp)

It is defined as an Acute property of a material which can pass through the sookshma srotas (smallest or subtle or atomic parts of the body). It is also having the property of expansion or spreading. It is composed of Agneya mahaabhoota (Tejasa). Usually, substances that are hot, sharp, subtle, light, nonunctuousness, nonslimy etc., are having the predominaence of Tejas. They produce combustion, metabolism, lustré, radiance and colour.

Here, we can say that sookshma or subtle is a property of Tejas which will pass through the minutest or atomic parts of the body.

Classification of Sneha drugs : (Sneha = unctuous)

According to the origin of Sneha drug, the following classification is made :—

Yoni bheda : There are two sources of unctuous substances, Viz., vegetable and Animal.

(Ch. Su. 13/9)

Sources of oil from Vegetable (Sthaavara) **origin :**

1. Tila (Seasamum indicum lin)
2. Priyaala (Buchania lanzan and spreng)
3. Abhisuka (Pistaceavera linn)
4. Bibhitaka (Terminalia belerica Roxb)
5. Chitra (Baliospermum monatanum Arg)
6. Abhaya (Terminalia chebula linn)
7. Eranda (Ricinus communis linn)
8. Madhuka (Glycyrrhizaglabra)
9. Sarshapa (Brassica nigra koch)
10. Kusumbha (carthamum tinctorius linn)
11. Aaruka (linum usitati ssimum linn)
12. Bilva (Aegle marmelos corr)
13. Moolaka (Raphanus sativus linn)
14. Atasi (linum usitatissimum linn)
15. Nikochaka (Artcarpns lakoocha roxb)
16. Ashoda (Aleurites moluccana wild)
17. Karanja (Pongamia pinnata merr)
18. Sigruka (Morniga oleifera lam) (Ch. Su. 13/10)

Source of fat or oil from Animal origin (Jangama)

1. Fish (Matsya)
2. 4 footed animals (Mruga)
3. Birds (Pakshi)
4. Curd (Dadhi)
5. Milk (Ksheera)
6. Ghee (Ghrita)
7. Meat (Muscle) (Maamsa)
8. Fat (Vasa)
9. Bone-marrow (Majja) (Ch. Su. 13/11)

The above mentioned unctuous substances are only commonly used but there are several other sources of unctuous substances eg. oil of Nimba (Azadirachata A Juss) (Ch. Su. 13/11).

Sushruta : Has classified sthaavara sneha or unctuous substances obtained from vegetable origin, according to their actions Viz.,

1. Vamanopa yogi (drugs used as emetics)
2. Virechanopayogi (drugs used as purgatives)

Vegetable oils used in producing emesis :—

(Vamanopayogi sthaavara sneha)

1. Jeemuta (Luffa ehinata)
2. Kutaja (Holarrhena antidysenterica)
3. Kruta vedana (Luffa acutangula)
4. Ekshwaaku (Lagenaria vulgaris)
5. Dhaamaargava (Luffa aegyptiaca)
6. Madana (Randia Dumetorum)

Vegetable oils used as purgatives :—

(Virechanopayogi sthaavara sneha)

1. Tilvaka (Symplocos racemosa)
2. Eranda (Ricinus communis)
3. Koshaamra
4. Danti (Baliospermum montanum)
5. Dravanthi (Fatropha glandulifera)
6. Sapthala (Acacia rugata)
7. Shankhini (Canscora decussata)
8. Palaasha (Butea frondosha)
9. Vishaanika (Hericteres isora)
10. Javaakshi
11. Kampillaka (Mallotus philippinersis)
12. Shampaaka (Cassia fistula)
13. Neeline (Indigofera tinctoria)

Vegetable oils used in Errhine Therapy :—

(Shiro virechanopayogi sneha) :—

The following oils are used from drugs which are of vegetable origin.

1. Vidanga (Embelia ribes)
2. Kharamanjan (Achyranthes aspera)
3. Madhushigru (Moringa pterygoperma)
4. Soorya valli

5. Peelu (Salvadora persicalium)
6 Siddhartaka (a type of corn)
7. Jyotismathi (Celastrus panniculata)

Vegetable oils used in chronic ulcers :

(Dusta vranopayogi sneha)

1. Karanja (Pongamia pinnata)
2. Poothi karanja (Pongamia glabra)
3. Kruta maala (Cassia fistula)
4. Maatulunga (Citrus medica-vartypica)
5. Ingadee (Belantites aegypatiaca)
6. Keraata (Swertia chiraata)

Vegetable oils used in complicated diseases like skin disease including leprosy.

Mahaavyaadhupayogisthaavara Sneha :—

1. Tuvaraka (Hydnocarpus wightiana)
2. Kapittha (Feronia elephantum)
3. Kampillaka (Mallotus philippinensis)
4. Bhallaataka (Semecarpus anacardium)
5. Patola (Trichosanthes cucumerina)

Vegetable oils used to relieve the obstruction of urine
(Mootra Sangopayogi sathaavara sneha)

1. Trapusha (Cucumis sativus)
2. Vaaruka (Indigofera ennaphylla)
3. Thumbhi (Cucurbita lagenaria).
4. Kooshamaanda (Benincasa hispida)

Vegetable oils used in urinary calculi :
(Asmharopayogi sathaavara sneha)

1. Brahmi (Hydrocotyle asiatica)
2. Baakuchi (Avalguja)
3. Hareetaki (Terminalia chebula)

Vegetable oils used to relieve urinary disorders
(Pramehapayogi sathaavara sneha)

1. Kusumbha (Carthamus tinctorius)
2. Sarshapa (Brassia campistris)
3. Atasi (Linumusita Tisbimum)
4. Pichumarda (Melia azadirachta)
5. Muktaka (Cyperus scariosus)
6. Bhaanda(Viscum Album)
7. Katu Thumbhi (Lagenaria vulgaris)
8. Katabhi (Vatsnabhi) Aconitumferox

Vegetable oils used in pitta associated Vaata.

1. Taala (Borassus flabellifera)
2. Naarikela (Coccus nusifera)
3. Panasa (Artocarpus integrifolia)
4. Mocha (Musa serpientum)
5. Priyaala (Buchanania latifolia)
6. Bilva (Aegle marmelos)
7. Madhooka (Bessialatifolia)
8. Sleshamaanthaka (Cordia myxa)
9. Aamrathaka phala (Spondias mangifera)

Vegetable oils used in leucoderma
(Krushnee Karanopayogi Sthaavarsneha)

1. Vibheethaki (Terminalia belerica)
2. Bhallathaka (Semecarpus anacardium)
3. Pindeethaka (Vangueria Spinosa)

Vegetable oils used to produce whiteness in the body
(Pandu Karnopayogi sthaavara sneha)

1. Sarvana, 2) Kangu

Vegetable oils used in Ring worm etc.
(Sthaavara Sneha used in Dadru, Kusta, Kitaba etc.)

1. Surala (Pueraria tuberosa)
2. Peeta (Salvadora persicalium)

3. Sheesma (Dalbergia sissoo)
4. Agaru (Aeuilaria agallocha) (Su. Chi 31/5)

Adjuvants of unction

1. Mridveeka (Vitisvinifera linn)
2. Madhooka (Bassialatifolia)
3. Madhuparni (Tinspora cordifolia miers)
4. Meda
5. Vidaari (Ipomea paniculata RBr)
6. Kaakoli [Zizypuls Napica]
7. Ksheera Kaakoli (Aspargus adscendeus)
8. Jeevaka
9. Jeevanti (Leptadenia reticulata W & A)
10. Shaala parni (Desmodium gangelium)

SHAMANA AND SHODHANA SNEHA

(Alleviating & Eliminatory unctuous substance)

One day earlier to the oleation therapy the patient should take food in suitable quantity. The food should be hot (ushna), and anabhishyandi (athing which will not obstruct the channel of circulation). It must neither be too unctuous (Atisnigdha) nor a mixture of 2 opposite qualities (hot-ushna and cold-sheeta).

When the patient feels hungry he should take alleviating (Samshamha) type of oleation therapy during the lunch hours.

Shodhana (elimination) type of oleation therapy should be administered only when the food taken by the patient during the previous day has been digested. (Ch. Su. 13-60-61)

Brumhana Sneha

The Brumhana Sneha is defined as a type of oleation therapy which must be administered along with meat juice (maamsa rasa), Alcohol (Madya), and food (Bhojana) in small quantity. (A.H. Su. 16-20)

Classification of Sneha according to its doange of administration

1. Hrusiyasi maatra sneha (Test Dose)
2. Hrasvamaatra yukta sneha (Smaller Dose)
3. Madhyama Maatra yukta sneha (Medium Dose)
4. Uttama maatra yukta sneha (Maximum Dose)

Classification of Sneha according to Paakabedha
(Paaka bheda is a method or degree of boiling of sneha)

When boiling is mild, then it is called as mridu paaka

When the boiling is intermediate then it is called as madhyama paaka.

When the boiling is hard, then, it is calied as Khara paaka.

Classification of Sneha according to its usage

It is mainly of two types :

1. External (Baahya) 2. Internal (Abhyantara)

An oleaginous or unctuous substance forms an essential factor of the living organism and the self conscious animated body. It contributes to its vitality and makes life possible.

The external use of unctuous substance on the body can be done in the following methods :--

1. Anointing of oil on the body (ungeuents)—Abhyanga.
2. Applications of oil drugs on the body--lepa.
3. Massage [mardana].
4. Rubbing of the body with ungueut—udwartana
5. Soft massage [shampooing]—Samvahana.
6. Anointing of oil on foot--paadaaghaata.
7. Application of oil over the head--Moordha Taila.
8. Keeping of liquid drugs in the mouth—Gandoosha.
9. Ear drops—Karna poorana.
10. Eye drops—Akshi Tarpana.
11. Affusion – Pari Sheka
12. Keeping of cloth piece dipped in oil on head—Pichu.

Best unctuous drug (Uttama Sneha) :

There are 4 unctuous substances which are considered as best.

1. Ghee (Ghrita)
2. Oil (Taila)
3. Muscle fat (Vaasa)
4. Bone morrow (Majja)

Whenever there is no mention of name of oil, it must be presumed that it is only the oil of sesamum indica. Ghee is the unctuous substance of par-excellence because of its power to assimilate effectively the properties of other substances.

(Ch. Su. 13-13)

Curd and milk are the unctuous substances. But ghee (Ghrita), oil (Taila), fat (Vasaa), Bone marrow (Majja) are considered to be the best and of excellence in their unctuous qualities. Ghee (ghrita) is considered to be the unctuous subtance of par-execellance. Ghee has the inherent property to transform itself so as to imbibe all the qualities of the substances added to it. The ghee which will retain its original property even though it is mixed with other drugs which posesess different qualities. Ghee alleviates vaata due to its unctuous quality and pitta due to its sweetness and coldness (madhura and sheeta). Even though kapha is having the same qualities' sweetness coldness, unctuousness etc., similar to ghee properties but yet the drugs possessing opposite qualities can be used to alleviate kapha. Ghee transforms itself so as to imbibe roughness and hotness (Rookha and ushna) of chitraka (plumbagozelanica linn) added to it, it has the inherent capacity to retain its original property like unctuousness and coldness. i. e. even when the drugs which are having contradictory property to ghee, still the ghee will retain its original property. (Chakrapaani teeka on Ch. Su. 13/13). Four types of fat Viz., ghee oil, musole fat and Marrow. They are usually precribed for internal use, (Paana) massage (Abhyanga), enema (vasti), inhalation (Nasya). These unctuous substances will produce unctuousness, invigoration, lustre, strength corpulence of the body and alleviate vaata, pitta and kapha (Ch. Su. 1/87-88).

Properties of ghee :—

Ghee (ghrita) alleviates pitta and Vaata, it is good and conductive to rasa dhaatu, shukra dhaatu (semen) and ojas. It has cooling (Nirvaapana) and softening effect (Mrudukarana) and the clarity of Voice and complexion (Ch. Su. 13/14)

Properties of Oils (Taila) :—

Oil (Taila) alleviates Vaata. It aggravates kapha. It adds strength to the body. It is good for the skin. It is hot (ushna), stabiliser, and it controls the doshaas (morbidity) of the female genital organs. (Ch. Su. 13/15)

Properties of Muscle Fat (Vasaa) :—

The muscle fat (Vasaa) is prescribed for the treatment of injury, fracture, trauma, prolapse of uterus, ear ache and head ache. It enhances the virility of the person. It helps in oleation and it is useful for those who practice physical exercises. (Ch. Su. 13/16).

Indications for the administration of ghee :—

Ghee is internally prescribed in the following diseases :-

1. Those bodily constitution is predominated by vaata and pitta.
2. Who is suffering from disease caused by vitiation of vaata and pitta.
3. Those desirous of good eye sight.
4. Those suffering from phthisis and consumption.
5. Old persons.
6. Children.
7. Weak.
8. Those desirous of longevity.
9. Those desirous of Strength.
10. Those desirous of good complexion.
11. Those desirous of Voice, nourishment, progeny and tenderness of the body.

12. Those desirous of lustre, ojas, memory intelligence, power of digestion, wisdom, proper functioning of sense organs.
13. Those afflicted with injuries due to burns, by weapons poison and fire. (Ch. Su. 13/41 to 43)

Ghrita can also be administered in mental disorders like Insanity [unmaada] and epilepsy [Apasmaara].

Properties of Oils [Sushruta] :—

Oil is made up of Agneya property. It is hot [ushna], Acute or sharp [Teekshna], Sweet [madhura] and sweet in vipaaka, it produce roborant [fatty] body. It is good for the body. It is immediately absorbed and acts in the body. It is subtle, spreading, heavy, fluid, promotes the skin, virility, intellect, softness of muscle tissue, strength, colour and It is good for the eyes.

[Su. Su. 45/112].

Oil from Seasmum [tila] is sweet [madhura] with accompanying astringent [kashaaya] taste, subtle [sooksma] hot [ushna] in potency, and vyavaayi [it undergoes chemical change after it is pervaded allover the body]. It aggravates pitta, binds bowel, and decreases the quantity of urine, and it doesnot increase kapha. It is stated to be the best for alleviating vaata. It promotes strength of skin, health, intelligence and power of digestion. By combination of other drugs it will cure other diseases.

[Ch. Su. 27/286 to 288]

Indications for the administrations of oils :—

The oil can be given internally in the following conditions :-

1. It can be given in winter for those who are having kapha and Medas in excess.
2. Those whose throat and abdomen are loose but plumpy, those suffering from diseases due to the vitiation of vaata in vaata constitution of the patient.
3. Those desirous of strength, sliminess [Tanutvam], laghuta [lightness], sturdiness [Drudhata], steadiness [Sthirata] of

the body, tenderness and smoothness of the skin [Snigdha slakshna tanu twaktam]

4. Those having worms [Krimi] and other infection in their bowels.
5. Those having costive bowel [Kroora kostha]
6. Those afflicted with sinuses and
7. Those who are accustomed to the intake of oil.

[Ch. Su. 13/44-46]

Indications for the administration of muscle fat (Vasaa) :—

The muscal fat (Vasaa) can be internally prescribed to the patients of the following conditions Viz.,

1. Who can with stand the wind and sun.
2. Those who are having roughness of their skin.
3. Those who are emaciated due to the bearing of heavy-loads or exertion from long walks.
4. Those with feeble Semen (shukra) and blood (rakta).
5. Those whose kapha and medas are below normal.
6. Those who are having excruciating pain (mahaaruja) in joints (sandhi), veins, ligaments, vital organs, kostha (abdominal-viscera).
7. Those who are accustomed to intake of fats (Vasaa). and
8. This should be administered only for such patients who are required to be given oleation therapy.

(Chr Su. 13/47-49).

Properties of Bone Marrow (Majjaa) :—

The Bone Marrow (Majjaa) enhances strength (bala) semen (shukra) rasadhaatu, kapha, medodhaatu (fat) and Majjaa (Bone-marrow). It promotes physical strength, especially of bones and is useful for oleation.

Indications for the administration of Bone Marrow (Majjaa) :—

In the following types of conditions the Bone Marrow must be prescribed :

1. Those who are having strong digestive power.
2. Those who can withstand stress and strain,
3. Those who are accustomed to intake of unctuous substances.
4. Those who are suffering from Vaata disease.
5. Those who are having costive bowel (Kroora kosta) and
6. This has to be given only for those patients who will have to undergo oleation therapy.

(Ch. Su. 13/50).

Administration of oleation therapy according to seasons :—

1. Ghee (ghrita) must be administered in Autmn (Sharat).
2. Fat (Vasaa) and Bone Marrow (Majjaa) must in administered in the month of Vaishaaka (April – May).
3. Oil (Taila) must be adminestered duriug the rainy (Pravrit) season.
4. One must not take any of the unctuous substances when the season is extremely hot or cold. (Ch. Su. 13/18).

Ghee (ghrita) is to be taken during Autumn (sharat) as pitta gets vitiated and aggravated in this season, and ghee is specific antidote for pitta. Ghee alleviates pitta due to its coldness. The muscle fat (vasaa) and marrow (majjaa) are either too cold or too hot.

Taila alleviates vaata and kapha due to its hotness (property) so these are prescribed in the month of Vaishaakha, when the bodily strength and dhaatus will undergo deminishing trend and the season will be either too hot or too cold.

In chaitra the oleation therapy must not be administered as there is predominance of kapha in this season. when the patient is suffering from acute disease then the physician must administer oleation therapy whether the season is too hot or too cold.

Time for the administration of fats :—

The oleation therapy must be administered during summer season and whenever there is vitiation of vaata or pitta.

2. In general, the oleation therapy must be administered in mid-day in winter if the kapha is vitiated.

(Ch, Su. 13/19).

Here, the kapha means not only mere kapha but even if it is accompanied by vaata and pitta. Even patients who are having vitiation of Vaata and Kapha, pitta and kapha then also the oleation therapy must be administered during the mid-day.

(Sus. Chikitsa 31/22).

Complications (Vyaapats) of untimely administration of fats :—

When the oleation therapy is administered during the day time in summer or to patients who are suffering from diseases dominated by the vitiation of Vaata and pitta, will produce fainting (moorcha), thirst (Pipaasa), insanity (Unmaada) or jaundice (Kaamala). If a patient is suffering from diseases dominated by kapha or a patient who is suffering from a disease during winter if the oleation therapy is administered during evening, then it produces constipation (anaaha), anorexia (aruchi), colic pain (shoola) and Anaemia (paandu).

(Ch. Su. 13/20, 21).

If oleation therapy is administered in the evening during winter to a patient who is acutely suffering from the vitiation of kapha, then it produces constipation of severe type.

Indications for oleation therapy :—

In the following persons who are suffering from following conditions the oleation therapy can be administered with benefit :-

1. Persons who are above to undergo sudation therapy or eliminatory procedure (shodhana therapy).
2. Those who are having roughness in the skin.

3. Those who are indulging in physical exercise, wine and women.

4. and Those who suffer from mental strain.

(Ch. Su. 13/52).

5. Those who are in old age.
6. Those who are children.
7. Those who are emaciated.
8. Those who are very weak in blood and semen [shukra].
9. Those who are in the habit of drinking Alcohol.
10. Those who are suffering from vaata disorders.
11. Those who are suffering from conjunctvitis[Abhishyanda]
12. Those who are suffering from cataract [Timira].
13. Those who are not getting sleep even after excessive exertion. [AH Su 16/56].

Some of the common indications of oleation therapy which are already mentioned in charaka are not repeated even though they are indicated by vaagbhata.

Contra-indications for oleation therapy or fat administration :—

The fat or unctouous substances must not be administered in the following conditions.

1. Those persons who are fit to undergo rookshna therapy [drying or parched therapy].

2. Those whose body is having excessive aggravation of kapha and fat [meda]

3. Those who are having excessive secretion from the Mouth, and Anus due to excessive aggravation of kapha.

4. Whose digestion is weak or become weak.
5. Those who are suffering from thirst and fainting.
6. The pregnant women.
7. Those whose palate gets dried up.
8. Those having aversion to food.
9. Those suffering from vomiting, Abdominal diseases, diseases due to improper digestion as well as metabolism.
10. Those suffering from gara type of poision [toxicosis].

11. Persons who are weak and emaciated.

12. Those who are having aversion for taking the unctuous substances.

13. Those who are intoxicated.

14. Those who have undergone errhine or inhalation [Nasya] and enema therapy [vasti chikitsa].

15. If oleation therapy is administered to the above type of patients, then it will lead to disastrous complications and consequence [Ch. Su. 13/53-56].

16. Those who are suffering from Acute fever [Taruna jwara].

17· Those who are suffering from indigestion [Ajeerana]

18. Improper season.

19. Those patients [women] who are delivered.

[Su. Chi. 31/46 to 48]

20. Those patients who are having excessive digestive fire [Atyagni], either for errhine therapy or for enema therapy.

[A. Ḥ. Su. 16/6 to 7]

Dalhana is of the following opinion. When there is indigestion the digestive fire will digest only undigested food. So the agni at this stage may not digest the unctuous substances. If it acts it will do it very slowly. In weak persons there will be weakness of the body, in anorexia there will be aggravation of anorexia, in obesity there will be aggravation of obesity, and obstruction to channels (srotorodha)- in fainting (moorcha) there will be aggravation of fainting, in case of persons who have undergone vomiting, purging, enema due to the presence of less digestive fire, thirst (thrusha), exhaustion (klama) may be produced. In case of ladies who have untimely delivered, then in such conditons, if oleation therapy is administered it will produce many complications. In some diseases of Abdomen, oleation therapy is indicated but it is strictly contra-indicated in chidrodara (Ascitis due to perforation or injury) and Jalodara (ascitis).

(Dalhana Ṭeeka on Su. Chi. 31/46 to 48).

When ever there is no mention of fluid, it is implied that water should be used. When a quatha is mentioned then 1/4th of the main drug must be used. While making of unctuous preparations where the exact quantity of water, (Jala) unctuous article (sneha) and drug are not stated specifially, then, the unctoüs article must be used 4times the drug and water 4times the unctuous article.

Unctuous preparations (sneha paaka) are of three kinds Viz :—1. Soft (mrudu), 2. Medium (madhya), 3. hard (knara).

Soft preparation :— (mrudu paaka) :–When the solution of the drug acquires a consistency of a paste it is called as soft preparation.

Medium preparation (Madhyama paaka):- When the solution used acquires consistency of a jelly and it can be easily poured out, that stage or state is called as medium preparation.

Hard preparation (Khara paaka) :— When the solution used acquires a thickened state and it snaps and it can be rolled in between the fingers, then it is called as Hard preparation.
(Ch. Kal 12/100 to 103).

Hard preparations of unctuous articles must only be used for inunction (Abhyanga), the soft one for nasal medication (Nasya) and the medium preparation must be used as a potion and in the preparation of enema (vasti).
(Ch. Kal 12/104).

The signs and symptoms of sneha paaka :

While preparating unctuous article, the sound of water will disappear, the paste will be isolated from unctuous material, the oil or unctuous material will not stick to the fingers on touching, it should not be too soft or too hard, and on throwing paste (kalka) on fire it produces a sound of chat, chat,.
(Sh. Ma. Ch. 9-12, 13),

The importance of dealing the method of preparations of unctuous substance is essential as the same will be used in different treatment.

The method of taking unctuous articles internally :

The patient who takes unctuous material internally must conduct the rites of benediction. Then he should take drought of a medicinal or medicated unctuous article either oil or ghee on the good day, When there is a clear Sun, On the sky in the early morning, he should take unctuous substances in a suitable dose and then, he must wash his mouth with warm water and walk little with his shoes on. When the eliminatory procedure is to be adopted with unctuous material (sneha) then, the disease of the patient, strength of body, strength and stage of the doshas, whether the food taken in the previous night has been digested or not, whether the kostha is light, and during that period the patient must keep 'jala poorna Kumbha' and citing Mangala vachana and when sun is of the colour of blood (rakta), Taamra peeta varna (yellow-colour) i. e. during the sunrise (between 15mts to 25mts after sunrise) either oil or ghee must be given to the patient to drink.

(Su. Chi. 31/14) & (and Dalhana commentary).

PRE-OPERATIVE PROCEDURE OF UNCTUOUS THERAPY (POORVA KARMA)

In the preoperative procedure the following points must be considered :

1. Examination of patient (Atura pareeksha),
2. Time of administration of unctuous article and deciding of proper dosage.
3. Dietic regimen before the administration of unctuous (sneha) articles.
4. Collections of unctuous drugs (Sneha dravyaas).

Examination of the patient (Aatura pareeksha) :—

The physician must find out whether the patient is fit to undergo unctuous (sneha) therapy or not. While dealing with emesis therapy (Vamana karma) charaka has given clear details. He has advocated the examinatton of patient in detail by applying the pratyaksha (Direct observation) Anumaana (inference), and Aaptopadesha (Authoritative Testimony). The examination of the patient will yield some information regarding the age of the patient, pramana (Testimony), Bala (strength) of body and dosha etc.. (Ch. Vi 8/94). By this the physician can decide the dosage of the drug to be administered to the patient.

The examination of the patient must also be done by considering the following points to get proper information of the patient :

1. Prakruti pareeksha (Investigation for constitution).
2. Vikruti pareeksha (Pathological investigation)
3. Saara (investigations for the strength of the systems).
4. Samhanana (investigations for the compactness of the body)
5. Pramaana (Investigations for the proportionate relation of the different organs).
6. Saatmya (investigation for the Homologation)
7. Satva (Investigation for mental state)
8. Ahaara shakti (Investigation for intake and digestive capacity).
9. Vyayaama shakti (Investigation for the body power)
10. Vayah (age) (Investigation for the Age).

(for details please refer charaka Vimaana Sthaana 8th chapter).

2) Time of administration of unctuous substance and deciding of proper dose.

The patient must be subjected for oleation therapy from 3 to 7 days, before he is subjected for sudation therapy. If oleation therapy is adopted more than the stipulated Period, then, unctuous substance will be come Homologous (Saatmya) in the body.

(Ch. Sid 1/6).

A person with laxed bowel (Mrudu kostha) must be oleated only for a period of 3 days.

A person with costive bowel (kroorakostha) must be administered with unctuous substance for a period of 7 days.

(Ch. Su. 13/65).

An unctuous substance can be administered to a patient either 3 to 7 days or till he gets the signs and symptoms of proper oleation,

(Sui. Chi. 31/36).

Unctuous substances can be administered to an individul for a period of 3, 5, and 7 days for a laxed bowel, soft Bowl and costive bowel respectively. To assess the quantity of unctuous substance in the blood it is very necessary to examine the blood of the patient before the actual unctuous substance is taken inside and after it is taken for blood lipids and its derivates.

Normal blood cholestrol is ranging from 350 mg to 480 mg per 100 ml. The cholestrol level exceeds the above limit during the administration of unctuous substances. But it is observed that as soon as the main or major procedures of vamana karma, virechana karma, are adopted, the higher level of unctuous substance in the blood will come down to normal This shows that the internal administration of unctuous substance will help the body to withstand the difficult processes.

Purgative for a laxed Bowel :—

Sugar candy (Guda), Sugar cane juice (Ekshurasa), Whey (Masthu) milk (ksheera), cream from curd (Mulloditam), Curd (dadhi) paayasa (milk preparation), gruel made from Tila (seasamum indicuml inn) rice and maasha (Phoseslua radiatus linn) ghee (ghrita), juice of Kasmaraiah (Gmelina arborea linn), hareetaki (Terminalia chebula linn) Aamalaki (Emblica officinalis) gaertn), Vibheetaki (Terminalia belerica roxb), draksha (vitis vinifera linn) and peelu (Salaadora persicalinn) even hot water or fresh wine. The intake of any one of these will produce purgation in a laxed bowel patient.

Deciding of Dosage of unctuous substance :—

The administration of unctuous substance in a proper does is very essential other wise, it may lead to many complications Viz., Oedema, drowsiness, stiffness, unconscionsness pruritis, fever, pain, constipation and giddiness etc.

(AH. Su. 16/33)

There are 3 schedules of administration of unctuous substances Viz.,

1. Hrasvamaatra (Digestion of unctuous substancs in 2 hrs)
2. Madhyama maatra (Digestion of unctuous substance in 4 hours.)
3. Uttama maatra (Digestion of unctuous substance in 8 hours)
4. Hrasiyasi maatra (Test dose)

(AH. Su. 16/17)

Hrusiyasi maatraa : (Test Dose)

This is of paramount importance as the physician can assess the reaction of the body to unctuous substances, When administered in a small dose. This can be taken as a test dose. Some are of the opinion that either 2 palaas, or 4 palaas or 6 palaas (1 pala = 4 tola) is considered to be the dose of Hrusiyasi maatra. Even the administration of a test dose without taking into account the state of digestive fire is considered as wrong. (AH. Su. 16/17)

Hrasva maatraa : (Inferior type of dosage)

According to the time taken for digestion of unctuous material the oleation therapy is divided into 3 types Viz.,

Superior tpye : The dose of unctuous substance that takes 24 hours to digest is considered as the first type (superior)

Moderate type : The dose that requires only one day (12 hrs) is considered as the second type or Moderate.

Inferior type : The unctuous substance which requires 6 hours for its digestion is considerded as inferior type.

(Ch. Su. 13/29)

But Vaagbhata is of the opinion that if the unctuous material is digested in 2 hours, 4 hours, 8 hours is considered as Hrasva, Madhyama and uttama. (AH. Su. 16/17)

Indications for Hrasva Maatra of unctous substance :

1. The old people
2. The children
3. The Tender people
4. The happy people with luxury life
5. Those who are having less digestive fire
6. Individuals who are suffering from fever since long time
7. Those who are suffering from cough
8. Those who are suffering from Diarrhoea
9. Those who are very weak

This dose is good to be used in parihaara kaala. And there is no need to adopt, the parihaara kaala; for a longer time.

Uses :- It produces bruman and snehana to the body,

2. It produces virilific effect and strength to the body and
3. It can be given for a longer period without any complications.

Madhyama Maatraa (Medium type of dosage) :—

This type of dosage of unctuous substance requires 12 hours to get digested. This should be given to individuals who are having medium strengths (Madhyama bala) in their body.

Indications :

1. Eruptions (Arumshika)
2. Boils (Spota)
3. Pimples (Pidaka)
4. Pruritis (Kandu)
5. Papules (Paama)
6. Skin diseases and leprosy (Kustha)
7. Obstinate urinary disorders (Prameha)
8. Gout (Vaata shonita)
9. Those who cannot eat more.
10. Those who are having laxed bowels
11. Those who are having moderate strength.

This type of oleation therapy neither produces complications nor decreases the strength of the patient. It oleates very confortably and so it is used for purgation.

(Ch. Su. 13/35, 36, 37)
(Su. Chi. 31/26)

Uttama Maatraa (Superior type of dosage) :—

When unctuous substance is going to be digested in 2 hours, then, it is considered as uttama maatraa.

Indications ;—

1. Those who are in the habit of taking adequate quantity of unctuous substance only.
2. Those who are having resistence to hunger and thirst.
3. Those who are having very strong power of digestion.
4. Those who are suffering from gulma (Fantum Abdominal Tumour)
5. Those who are bitten by a snake.

6. These who are suffering from visarpa (a spreading skin disease)
7. Those who are suffering from insanity (unmaada)
8. Those who are having dysurea (Kruchramootra)
9. Those who are having hard stools (gaada varcha)

The above type of individuals, must use the unctuous substance for oleation therapy.

10. Even those who are having exhaustion (glaani) unconscious (moorcha), intoxication (mada) may also be administered with this type of oleation therapy.

11. Those who are suffering from skin diseases and leprosy insanity, demon and Epilepsy, can also take this type of oleation therapy. (Su. Chi. 31/28)

Pre-Oleation Management :—

A day previous to the administration of oleation therapy the patient should take food in suitable quantity. The food should be liquid (drava), hot (ushna) and anabhishyandi (that dose not obstruct the channel of cirulation). It must either be too unctuous or a mixture of 2 opposite qualities Viz., hot and cold. (Ch. Su. 13/60)

When the food taken is warm or hot, then it will be digested early. It increases the taste, it increases digestive fire, it allows the flatus (Apaana vaayu) to move downwards, and the kapha will also be reduced. (Ch. Vi 1/37)

When the food is taken in proper quantity it maintains the equilibrium of vaata, pitta add kapha, increases the age, it does not produce indigestion, the excreta produced will reach upto rectum, the nutrient (saara) will be digested and observed without any difficulty or discomfort. (Ch. Vim 1/39)

When a food is taken which is not against the potency of food itself. Then it may produce any disease which results from food. (Ch. Vi 1/41)

Drugs and diets which are at variance with place, time power of digestion, dosage, habit, doshaas, mode of preparation, potency, bowel state of health, prescriptions and cooking combination, palatability, richness of quality and rules of eating are all unwholesome. (Ch. Su. 26/86, 87)

Collection of unctnous drugs :—

Unctuous drugs must be collected and preserved to avoid any lacuna of shortage during their administration. The physician must bear in mind the complications that may arise out of the administration of unctuous substance to a patient. So the drugs which are necessary to combat the same must be at hand.
(A. Sangraha Su. 25)

Operative procedure (Pradhaana Karma) :-

The unctuous material must be administered in a specific day to the patient, after taking the matter discussed in poorva Karma into consideration. This can be dealt under the following headings :—

1. Method of adminstration of unctuous substance.
2. Observation of Signs and symptoms of in-digestion of unctuous substance.
3. Observation of the signs and symptoms of proper administration of unctuous substance.
4. Observation of the signs and symptoms of inadequate administration of unctuous substance.
5. Observation of the signs and symptoms of complications of unctuous therapy and their treatment.

Method of administration of Unctuous substance :—

According to sushruta the unctuous material must be given to the patient to drink after 15 to 30 minutes of the sunrise. Before this, citation of Mantraa or swasthi vachana must be done. This will keep the mind under tranquility. First 10 ounce of unctuous material must be given to drink to an adult male. The unctuous substance like Tiktaka ghrita, Mahatiktaka ghrita, Vasa ghrita for skin and blood disorders and for mental disorders like epilepsy, and insanity etc., Kalyaana ghrita, Brahmi ghrita, Mahaakalyaana ghrita, and for paraplegila Mahaa sneha, guggulu tiktaka ghritam etc., The selection of unctuous substance must be made by the Physician. Generally the unctuous substance will be administered to an adult in the following doses :—

1. First day : 2 ounce (5 tolas)
2. Second day : 3 ounce ($7\frac{1}{2}$ tolas)
3. Third day : 4 ounce (10 tolas)
4. Fourth day : 6 ounce (15 tolas)
5. Fifth day : 8 ounce (20 tolas)
6. Sixth day : 10 ounce (25 tolas)
7. Seventh day : 12 ounce (30 tolas)

The dose of the unctuous substance must be adjusted according to the digestive capacity of the patient.

When ever there is nausea, vomiting at the time of intake of unctuons substance the hot-water must be given for a drink. Usually ghee is to be taken with a media or anupaana of hot water, oil with that of yoosha (vegetable soup), muscle fat (vasaa) with the Bone marrow (Majja) with that of the gruel (manda) or else all these unctuous substances must be taken with in the media of hotwater.
(Ch. Su. 13/22)

When there is vitiation of vaata, the unctuous substance with Rock salt and in tha vitiation of pitta only pure ghee, and in case of excessive aggravation of kapha. The nnctuous substance must be given with pungent a (katu) and Alkalies (Kshaaras)
(Su. Chi. 31/19)

Pure ghee should not be administered to a patient who is having vitiation of dominated pitta and especially in conditions of pitta associated with Aama.
(Ch. Su. 13/74)

The Signs and Symptoms of Unctuous substance which is not yet digested (Snehajeerna lakshanaas)

The following signs and symptoms are observed when the unctuous substance is not yet digested in the body of an individual.

1. Head Ache (Shiro-ruk)
2. Giddiness (Bhrama)
3. Spitting (Nisteevana)
4. Coma (Moorcha)
5, Emaciation (Saada)
6. Languid or Agitation (Arati)
7. Exhaustion (Klama) (sangrh Su 25 Suchi 31/)

When the unctuous material is properly digested, then, the following signs and symptoms are seen.

1. The signs and symptoms of Jeeryamaana will be alleviated.
2. Lightness of the body
3. Passing of flatus
4. Good appetite
5, Good thirst
6. Good belching
7. Healthy state of body and mind.

Whenever there is a doubt about the proper digestion of the unctuous substance in the body, then, hot water (Ushnodaka) must be given to the patient to drink. As soon as the same patient gets good belching, lightness in the body and good taste, then, physician should conclude that unctuous material is properly digested. (A. H, Su. 16/24)

Even the unctuous substance is passed in excessive quantity along with faeces then also one must conclude that unctuous substances is not properly digested. If at all the patient complains of thrist at the time of digestion of unctuous substance, it must not be confused for the thirst that is to be produced during proper digestion of the unctuous substances. If at all there is too much of thirst, then, only the internal administration of hot water is required. Even with this treatment if the thirst is not subsided, then, induce vomiting by giving hot water with unctuous substance. The sprinkling of cold water on the body and to subject the person for tub bath (Avagaana) are very essential.

(Su. Chi. 31/24, 25)

Ask the patient to have a hot water bath, as soon as the unctuous material is digested. Luke warm gruel must be given to the patient to drink, which is prepared with less rice and more fluid.

Yoosha prepared without aromatic and.unctuous drugs must be given to the patient to drink with meat juice or else a little quantity of ghee may be added to it and then given.

The Signs and Symptoms of Proper Oleation :
(Samyaka snigdha lakshanaas)

The following signs and symptoms are noticed in a patient who has had proper oleation.

1. Evacuation of the flatus
2. Good digestive power
3. Unctuous and soft stools
4. Tenderness of the body.
5. Smoothness of the body. (Ch. Su. 13/58)
6. Distaste for unctuous substance.
7. Lightness in the body.
8. Softness in the body
9. Softness in the skin
10. Belching of the smell of unctuous substance
11. Exhaustion

(Su. Chi. 31/53)

The Signs and Symptoms of incomplete Oleation :

1. Hard and dry stool
2. Derangement of Vaayu
3. Weak digestive power
4. Toughness and dryness of the skin
5. Movement of Vaata upwards.
6. Roughness in the body
7. Food will be digested with difficulty
8. Burning sensation in chest
9. Discolouration of the body
10. Weakness.
11. Nausea (Ch. Su. 13/57 Su. Chi. 31/51, 52)

The Signs and Symptoms of over Oleation :-

1. Paleness (Paanduetaa) in the body especially face.
2. Heaviness in the body
3. Stiffness
4. Stool indicative of indigestion
5. Drowsiness
6. Anorexia
7. Nausea
8. Improperly formed stools
9. Distaste for food
10. Burning sensation in the Anus.
11. Excessive oozing from Nose, Mouth and Anus.

(Ch. Su. I3/59, Su. Chi 34-54).
(A.H. Su. 16/31).

4) Complications of Unctuous therapy and their treatment :

The complications of unctuous substance are produced due to the following causes :—

1. Unctuous substance administered in appropriate time.
2. If it is not administered in proper dose
3. When the unctuous substance is taken in excessive quantity

4. Even though it is taken properly and it is followed by improper regimen.

(Ch. Su 13/79).

Signs and symptoms of complications of unctuous substance :

1. Drowsiness
2. Nausea
3. Acute constipation
4. Fever
5. Stiffness
6. Unconsciousness
7. Obstinate skin disease including leprosy
8. Pruritis
9. Paleness
10. Oedema
11. Haemorrhoids
12. Anorexia
13. Thirst
14. Obstinate Abdominal diseases
15. Immobility of the organs of the body.
16. Suppression of speech
17. Colic pain
18. Diseases arise due to improper digestion and metobolism.

(Ch. Su. 16/75-76).

Treatment :—

1. The patient must be made to vomit by giving emetics as hot water.

(Su. Chi 31/31).

2. When Vaata and pitta are vitiated and in predominance. if hot things are administered, it produces many complications Viz, thirst, insanity and Coma

(Su. Chi 31/23).

3. Complications which are produced due to inappropriate oleation must be treated on the following lines :

(Ch. Chikitsa 13/72-75).

a) Intake of Takrarista
b) Un unctuous drink and food
c) Intake of urine, Hareetaki (Terminalia chebula linn). Aamalaki (Emblica officinalis gaertn), Bibheetaka (Terminalia belerica Roxb)

(Ch. Su. 13/78).

4. Whenever the patient complains of appetite then in such conditions instead of giving food only the following must be administered,

a) Emetics
b) Sudation
c) Dry and unctuous food and drink
d) Takrarista
e) Kodrava
f) Yava (Barley)
g) Shyaamaka (Callicarpa macrophylla)
h) Pippali (Piper longum)
i) Triphala — Haritaki (Terminalia chebula) Vibheetaki (Terminalia belerica) Aamalaki (Embica offlcinalis)
j) Madhu (honey)
k) Hareetaki (lat Terminalia chebula)
l) Gomutra (Cows urine)
m) Guggula (Balsamodendron mukul).

(AH. Su. 16/33 to 34).

5. Whenever thirst is produced due to the complications of unctuous substance, then cold milk must be administered internally.

6. The specific treatment mentioned for skin disease including leprosy, Oedema, Anaemia, Haemorrhoids, diseases of Abdo-

men, sprue or diseases arising out of indigestion and metabolisim, etc. must be properly adopted.

Management during and after Oleation Therapy

An individual who is under the Oleation Therapy mus observe and adopt the following :—

1. Hot water must be used for drinking and bathing etc.
2. Brahmacharya
3. One should not sleep during day time
4. One should not suppress the natural urges as urges for urination, flatus, and eructation etc.,
5. One should avoid physical exercise, loud speech, anger, anxiety, cold and sun.
6. One should lie down or sit in a place well protected from the wind.
7. One must, if necessary, take unctuous substance of Homologous qualities. He must observe all the above regimen failing which it certainly produces serious complications.
8. He should not be enraged
9. He should not be in sorrow
10. He should not wake-up at night
11. He should not walk on bare foot and talk or study too much.
12. He should not go up or move downwards
13. He should not take dry and Abhishyandi food

All the above regimen must be continued for equal number of days even after the completion of the course of administration of the unctuous substance

(Ch. Su. 13/62, 63)
(AH Su 13/26, 27).
(Sh. u. 1/35)
(AH. Su 16/26, 27).

Alleviating type of unctuous substance
(Shamana or Brumhana Sneha)

Unctuous substance can be given either for eliminating process or for alleviating process. Alleviating type of unctuous substance must be given to the patient after purgation therapy with gruel, etc. (AH. Su. 16/9).

Aruna datta is of the following opinion :

The food must be given either in the beginning of night or in the middle of night. Night in the sense of 24 hours. (A.H. Su. 16).

Brumhana Sneha :

Brumhana type of unctuous substance must be administered with meat juice, Alcoholic preparations, milk, Manda, and liquid preparations. The dose of this type of unctuous substance must be equal to the dose of Hrusiyasi type of unctuous substance. (A.H. Su 16/19).

Arunadatta commentary on 16/19.

Administration of Unctuous substances either pure or in combination with drugs :

1. Importance of pure fat adminstration : (Accha-Peya)

The administration of pure ghee is the best method of oleation. It is not included in the type of vichaarana (combination of ghee with different types of drugs). (Ch. Su 13/26).

Indications for the administration of fat preparations :

Unctuous preparations, which are prepared by mixing certain drugs are to be prescribed for person who are having aversion for taking unctuous substance and those who are in the habit of regularly taking unctuous substance, and those who are having laxed bowels and those who cannot resist to physical strain. (Ch. Su 13/82).

There are 24 types of preparations of unctuous substances. But according to rasa preparations it is 64 types.

1. Odana (Porridge)
2. Vilepi (a type of gruel prepared with 4 times of water)
3. Rasa (Meat soup)
4. Meat
5. Milk
6. Curd
7. Yavaagu (a type of gruel prepared with 6 times of water)
8. Pulse
9. Curry
10. Vegetable soup
11. Kaambalika (sour milk mixed with whey and vinegar)
12. Khaada (Butter milk boiled with acid vegetables and spices)
13. Sakthu (roasted grain flour)
14. Pastry prepared with tila (Sesamum indicum linn)
15. Liquor (Madya)
16. Linctus (Lehya)
17. Bbakshya (food involving mastication while taking inside the body)
18. Massage (Abhyanga)
19. Enema (Vasti)
20. Douche (Uttra vasti)
21. Gargle (gandoosha)
22. Eardrop (Karnatailam)
23. Inhalation (Nasya)
24. Preparations soothing to ears and eyes

(Ch. Su. 13/23 to 25)

Khaada :

It is a preparation of soup mixed with vegetables.

Kaambalika :

It is slightly sour in taste due to its mixing with curd and rock salt, unctuous substance, tila (Sesamum Indicum linn) etc.,

Khaada :

The soup which is prepared and mixed well with butter milk and Kapitha (Feronica limonia swingle) maricha (Piper Nigrum linn) Ajaji (Cuminumcyminum linn) and chitraka (Plumbaga Zeylanica linn) is known as Khaada. The same is known as Kaambalika if it is boiled with curd, Rocksalt, unctuous substance tila (Seasamum Indicum linn) and Maasha (Phaseolus radiatus linn) and it will be acidic in taste.

Linctus (Lehya) :

It is prepared by boiling an unctuous substance with sugar etc.,

Preparations of Vichaarana type of unctuous substance

1. The meat juice of laava (Comon quail) Tittira (black patridge) Mayura (Peacock), Hamsa (Swan), Varaaha (Pig), Kukkuta (red spur fowl), go (Cow), aja (goat), aurabhra (wild sheep) and fish are useful for oleation.

The drugs required to be mixed with meat juice are yava (barley), kola (Zizyphus jujubalo) Kulatha (Dolichas biflorus linn) Sugar candy, Crystal sugar, daadima (punica grantum linn), curd, shunti (Zingiber officinale rose), pippali (Piper longum linn), and maricha (Piper Nigrum linn).

2. In seeds of tila (Sesamum indicum linn) together with unctuous substances, phaanita (a preparation of sugar cane) krshara (a type of gruel) added with sufficient quantity of unctuous substance and kaambalika (sourmilk mixed with whey and vinegar Mw) prepared with sesamum seeds, are taken before meals, they are usefull in oleation.

3. One having dryness should take paanita and juice of Sringavera (Zingeber officinale) and oil together with wine. After they have been well digested he should take his meals with minced meat.

4. An individual with Vaatik constitution can be oleated by taking oil, together with upper portion of wine, muscle fat, marrow, milk and phaanita (a preparation of sugar cane).

5. An individual will get oleated immediately if he takes warm milk of cow with sugar and unctuous substance or cream of the curd along with phaanita.

6. Pancha prasritiki type of gruel prepared with milk and maasha (Phaseolus radiatus linn) and added with unctuous substance in suitable quantity oleates soon.

7. Pancha prasritiki peyaa is prepared of ghee, oil, muscle fat, marrow and rice — Prasrta (2 palas) of each. This is prescribed for one in need of oleation therapy.

8. Juice of pork made unctuous by adding ghee and Rock salt, if taken properly a day oleates the individual very soon. (Ch. Su. 13/83 to 90)

Classification of fat preparations :

Unctuous preparations are of 64 types, this does include Acchapeya, depending upon their association, with the drugs having 6 rasas (tastes) in isolation or variant combination, together with the simple unmixed ones. These substances are of 64 types. A physician who is having a good knowledge of habit, seasons, diseases and individual requirements should accordingly administer these 64 types of preparations of unctuous substances. (Cha. Su. 13/27 & 28)

Method of Immediate oleation (Sadya sneha yoga)

Unctuous substances which oleates the body immediately are dealt one by one, below.

Indications :- For immediate Oleation :

1. Children
2. Old aged people etc.,

3. Those who are not in a position to follow the regimen during the oleation therapy.
4. Those who are not enraged.

(A. H. Su 15/40 to 43)

Preparations :

1. Meat juice
2. Gruel roasted in ghee
3. Unctuous material, powder of tila (Sesamum Indicum) and Phaanita (a preparation of sugar)
4. Unctuous material, tila (Seasamum Indicum) Phaanita (a preparation of sugar) and Krushara.
5. A gruel prepared with Milk and Ghee.
6. A preparation of Curd and treacle

All the above varieties are to be given with rock salt to produce immediate Oleation.

Paancha Prasritikee Peyaa :

It is prepared of ghee, oil, muscle fat, marrow and rice — Prasruti (96 gms) of each. This is prescribed for producing Oleation in the body.

8. Paancha prasritikee type of gruel can be prepared with milk and Maasha (Phaseolus radiatus linn) and to it add proper dose of unctuous substance, which will oleate the person very soon. (Ch. Su. 13/86)

The Sushruta has given the following prescriptions to produce immediate oleation in the body. (Su. Chi 31/38 to 44)

a) Pippali (Piper longum) Rocksalt, ghee, tila taila, muscle fat, marrow, mahaasneha, curd, a supernatent fluid of curd.

b) Prepare a gruel with excessive quantity of meat soup (Maamsa rasa) with treacle and it must be given to the patient.

[6

c) Take less quantity of rice, and milk and prepare with them a gruel. To it, add excessive quantity of ghee, and administer it to the patient when it is luke warm to effect immediate oleation.

d) Pippali (Piper longum), Rock salt, ghee paste (pista) of tila (Sesamum Indicum linn) and administer with muscle fat (vasaa) of pig.

e) For a person who is having dry body the following type of immediate oleation must be given. The powder of sugar must be fried in ghee and to be given with milk.

f) 1. Yava (Barley) (Hordeum Vulgare)
2. Kola (Zizyphus sativa)
3. Kulattha (Dolichos biblorus)
4. Paste of pippali (Piper longum linn)
5. Milk
6. Curd
7. Wine

Prepare a decoction with the above drugs along with 8 parts of ghee. If taken internally it will produce immediate oleation. This is indicated in king or king like persons, and people live with much comfort, to produce immediate oleation. Unctuous drink must be prepared with Rock salt to produce immediate oleation in an individual. Because the Rock Salt is having the following properties :

1. Anabhisyandi (that does not obstruct the channel of circulation).
2. Unctuous
3. Sooksma (that passes through the subtle channels).
4. Hot (Ushna)
5. Vyavaayi (which gets digested only after it is spread all over the body). (Ch. Su. 13/98)

Administration of Unctuous substances in the different seasons of the year.

The oleation therapy must be administered in the evening in the event of Vitiation of vaata and pitta and during summer season, the Oleation therapy must be administered in mid-day in the event of Vitiation of kapha and during winter season; the oleation therapy must be administered during the day, (Ch. Su 13/19). in the following conditions :

1. Vitiations of Kapha with Vaata and pitta.
2. Vitiation of Vaata and Kapha.
3. Vitiation of Pitta and Kapha.

1. Ghee must be taken in Autumn (Sharat)
2. Muscle fat and Bone marrow must be taken in the month of Vaishaakha (April-May).
3. Oil must be taken during rainy season (Praavrit Ritu).
4. One must not take any type of unctuous substance when it is either extremely hot or extremely cold.

(Ch. Su 13/I8).

If it is very necessary to administer Oil in cold season, ghee in summer season, they should be given during the night. In case of Vitiation of pitta, Vaata and predominance Pitta with other doshas, ghee must be administered during night time. Ghee if it is used during night in cold season, and ghee in Kapha diseases and also summer season, there is likely hood of producing the diseases of Pitta origin.

(A.H. Su 16/13, 14).

Sneihika Dhooma :—

One should smoke unctuous cigars made of useful drugs of sweet taste along with fat of muscle, ghee and bees wax, as per the method meant for its preparation.

(Ch Su 5/25).

It is necessary to prescribe to individual sudation therapy after he has undergone oleation therapy either for a minimum period of 3 days or a maximum period of 7 days.

(Ch. Sid. 1/6).

The emesis is to be administered one day after the Completion of the Oleation therapy.

(Ch. Su. 13/81).

Purgation is to be administered 3 days after the completion of the Oleation Therapy. During the interval of the above 3 days, the individual must take unctuous liquid and hot porridge together with meat juice.

(Ch. Su. 13/80).

Oleation must never be adopted simulataneously by the mouth as well as by the rectum

(Ch. Sid 4/49).

The following are the some of the important oils used internally or externally :

There are 3 types of oil

1. Fixed oils (Sthira taila)
2. Volatile oils (Asthira taila)
3. Compound oils (Misra taila)

Badam taila : (amygdali) Dose 1 ounce for oleation therapy
Tuvaraka taila (Hydnocarpioil)

USE : Internally to produce Oleation in skin disease and leprosy.

Atasi Taila : (Oil of Lini faay).
Dose 1 Ounce
Use : Oleation and softening of skin.

Cod livev oil : (Oil of Marhavi)
Dose : 60 to 80 drops.
Use : Nutritive, and restorative.

Eranda Taila : (Oil of Recinaayi).

Dose : 1 Ounce.
Use : Purgative.

Til Oil (Oil of seasmum).

Dose : 1 Ounce.
Use : Softening of skin.

Cocobutter Taila : (Oil of Thiyabromites).

Use : To apply suppository into rectum).

Volatile oils (Asthira taila).

Katubaadam taila (Oil of Amygdal volatile purificatum)
Use : Adjuvant in many preparations to produce sweet taste.

Shatapuspa taila (Oil of Enethai)

Dose : 1 to 3 drops
Use : It is used to move the flatus down wards and out side.

Lavanga taila (Oil of cariyaphilayi)

Dose : 1 to 3 drops.
Use : It is used to relieve abdominal pain.

Pepperment oil : (Oil of menthe pepperment).

Dose : 1 to 3 drops
Use : It is used in elminating flatus.

Oil of Jayaphal : (Oil of Maayi restoki).

Dose : 1 to 3 drops
Use : To eliminate flatus from the body.

Dhaanyaka Taila (Oil of Coriyandrayi)

Dose : 1 to 3 drops
Use : External use,

Oils of Dalchini (Oil of Cynomamayi)

Dose : 1 to 3 drops

Use ; External use

External use of unctuous substances

The details of internal administration of Unctuous substances have been dealt with very exhaustively. Now, the external use of the unctuous substance will be dealt here after wards. Charaka has explained the Anointing oil on the body, gargling, etc., in Dinacharya and Ritucharya chapter. i.e. daily regimen and seasonal regimen etc., But, charaka has not detailed the same in the chapter of oleation.

In Ayurveda, the external use of unctuous substance can be done in 14 types :—

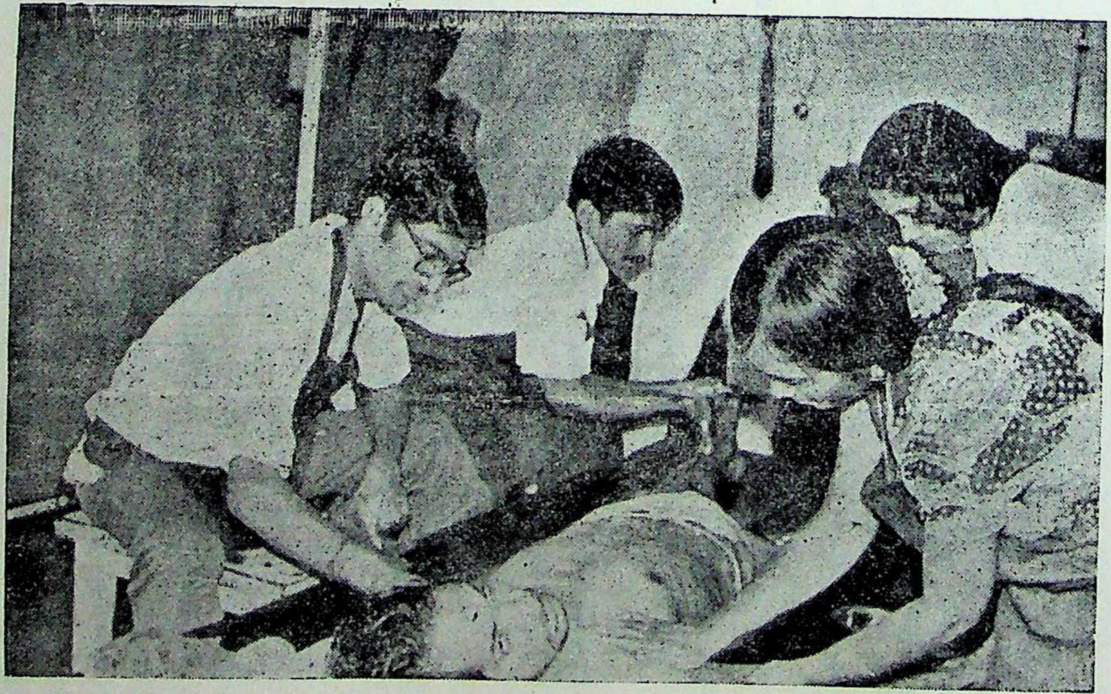
1. Abhyanga
2. Lepa
3. Udvartana
4. Mardana-unmardana
5. Paadaaghaata
6. Parisheka
7. Samvaahana
8. Gandoosha
9. Moordha taila - shira tarpana
10. Akshitarpana
11. Naasatarpana
12. Karnapoorana
13. Maasthiskya
14. Snehaavagaahana.

Abhyanga :

Definition ;-- Abhyanga is defined as a procedure of anointing of oil on the body of the individual.

Derivation of word Abhyanga :

Ang - Dhaatu is used in the meaning of movement (gati). Abhi



Plaṭe No. 1. Performing Abhyanga ṭo a Vaaṭarakṭa Paṭient

is upasarga. Thus Abhyanga word is derived.

(A. H. Chi. Su. 3).

USE : Anointing of the body with oil etc., imparts a glossy and soft appearance to the skin, protects against the vitiation and aggravation of Vaata and Kapha. It improves the colour and strength of the body. It tones up the Dhaatus (Basic principle or root principles of the body.

(Su. Chi. 25/17).

Contra-indications of anointments

1. Anointments of the body with unmedicated oil etc,. are strictly forbidden especially in case of undigested doshaas of the body.
2. Anointments must not be restored in case of Acute fever and indigestion. *i. e.*, It is contra-indicated.
3. After the application of emetics and purgatives
4. It is contra-indicated in Kapha disorders.
5. It is also Contra-indicated in indigestion.
6. It is contra-indicated after the application of Nirooha Vasti.

3. Contraindicated in disease due to the reasons of prohibiting the anointment therapy are as follows :

It makes either the diseases incurable or curable with difficulty. This is true in case of serial number one and two.

If anointing is done, on the very day of either the application of emetics, Purgatives or Nirooha vasti, will certainly impair the digestion. (AH. Su. 2/9

(Su. Chi. 24/35 to 37)

The Method of Anointing the body : (Plate No. 1)

The anointing of the body must be done considering the following : Lukewarm with good smelling, antivaata, according to seasons and type of doshaas. The anointing must be done especially to head, ears and foot. (AH. Su. 2/9)

The anointing of the head must be made with either cold or luke warm. Hot oils must not be used on the head which is the controlling centre of all organs of the body. In cold seasons hot or warm oil or in hot seasons cold oil must be used. Usually the anointing should be done in cases of joints in a circular manner. The main purpose of anointing of the body with oil etc., is to stimulate the internal organs of the body, including the circulation.

The anointing of the body will be done in the following postures or position.

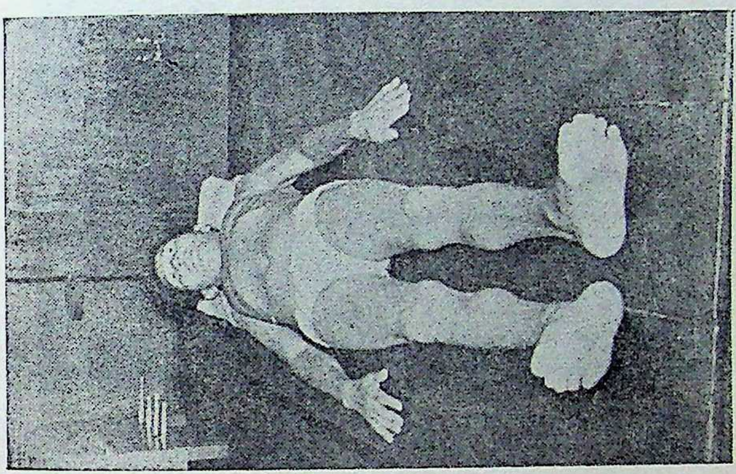
1. Seated with both legs extended. (Plate No. 2)
2. Lying on the backside of the body. (Plate No. 3)
3. Lying on the leftside of the body. (Plate No. 4)
4. Lying on the frontside of the body. (Plate No. 6)
5. Lying on the right side of the body. (Plate No. 5)
6. Repeat the serial number one.
7. Repeat the serial number two.

Time of administration of Anointing the body.

If anointing of the body is done for a stipulated period then, the same will reach organs mentioned against the time.

1. 300 Maatraas : Root of hair follicles of the skin.
2. 400 Maatraas (133 Seconds) : Skin
3. 500 Maatraas (160 Seconds) : Blood
4. 600 Maatraas (190 Seconds) : Muscle Tissue
5. 700 Maatraas (228 Seconds) : Fat (Meda)
6. 800 Maatraas (240 Seconds) : Bone

Different postures of Anointing of the body.



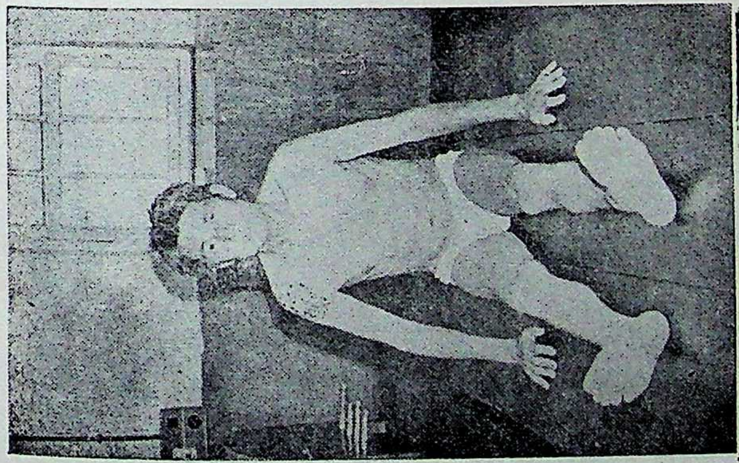


Plate No. 2. Patient seated with legs extended

Plate No. 3, Patient lying on his back

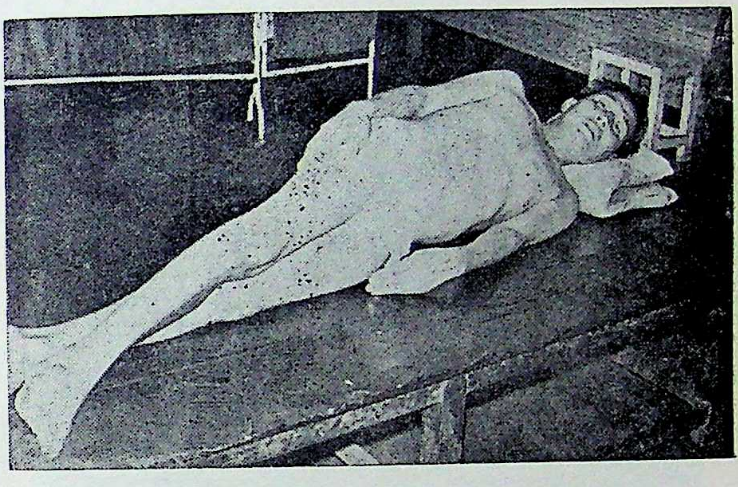


Plate No. 4. Patient lying on his left side

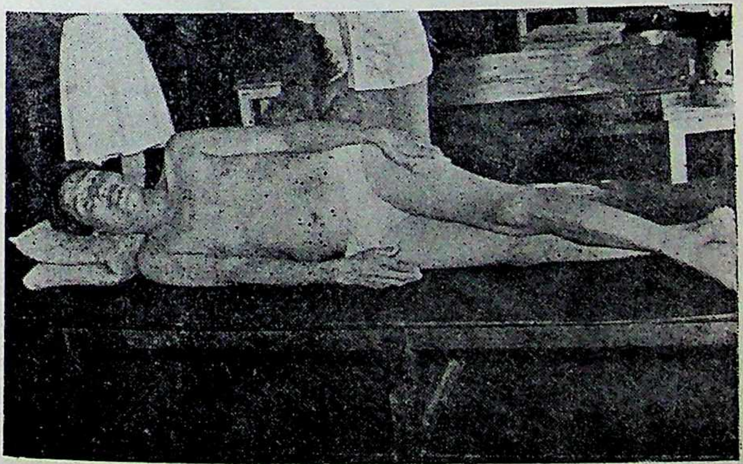


Plate No. 5. Patient lying on his right side

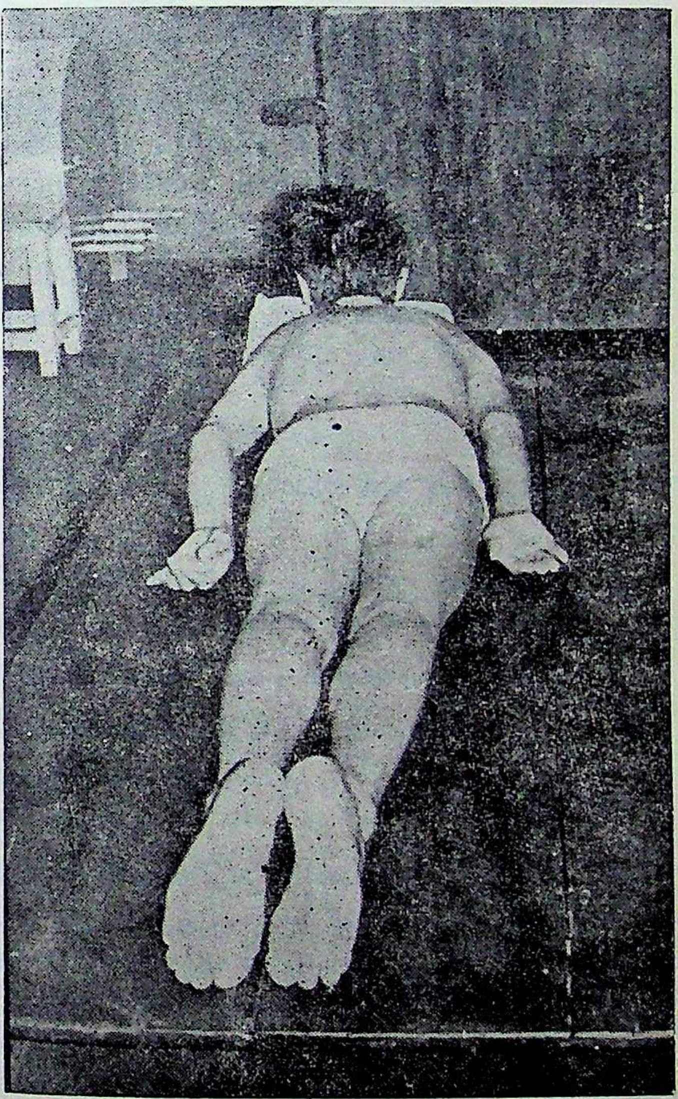


Plate No. 6. Patient lying on his body and face downwards

7. 900 Maatraas
(285 Seconds) : Bone marrow
[1 Maatraa = 19/60 Seconds = 95 Seconds]

Generally, Anointing of the body must be done 2 to 5 minutes In special cases, the anointing of the body is done from 15 to 35 minutes or more. The oil or sneha will take stipulated time to reach the particular tissue in a particular time.

After anointing the body with oil, the patient must take hot water bath with green gram powder instead of soup as the soap may remove the entire oil from the body.

Properties of Anointing of the body

The daily practice of anointing body will give the following benefits :—

1. It enhances age.
2. It relieves weakness of work
3. It relieves the Vaata in the body.
4. It enhances eye sight.
5. It strengthens the body
6. It induces sleep.
7. It gives good colour to the skin.

8) Aa a pitcher, a dry skin, and on axis of a cart becomes strong and resistant by the application of oil, so the massaging of oil to the human body makes it strong and the skin will become smooth.

9. The Body is not suscepitable to the diseases due to Vaata.

10. It resists the body against exhaustions and exertions.

11. If a person practises oil massage regularly the body, even if subjected to injuries or strenuous work, is not much injured, his body becomes smooth, flabby, strong, and charming. By

practising the oil massage regularly, the on slaught of ageing is slackened.

12. It gives resistance against the kapha and vaata in the body.

13. It tones up the tissues of the body.

Vaata predominates in the tactile sensory organs and these sensory organs are lodged in the skin. The massage is very useful to the skin, if practised regularly.

(AH. Su 2/7)
(Ch. Su. 5/85, 86, 88, 87, 89)
(Su. Chi. 24/30)
(Ch. Su. 5/85).

Paadaabhyanga :—

If one massages oil to his feet, it helps to cure the following:

1. Roughness
2. Immobility
3. Dryness
4. Fatigue
5. Numbness
6. Tenderness
7. It enhances, strength and steadiness of feet
8. The eye sight becomes clear
9. It relieves vaata in the body
10. It prevents sciatica, cracking feet, constrictions of vessels and ligaments of feet.

(Ch. Su. 5/90 to 92).

Lepa : (A Medicinal plaster).

A medicinal plaster must be regarded as an important remedy in all cases of inflammatory swellings. Medicinal plaster is of 3 types Viz , 1. Pralepa, 2. Pradeha. 3. Aalepana.

Pralepa :

A medicinal plaster which is applied thin and cold and is made to be endowed with an absorbing (Vishoshi) or non absorbing (Avishoshi) property according to the nature of the effect desired.

USE :— It alleviates or restores the deranged blood and pittam to their normal level.

Pradeha :

A medicinal Plaster which is applied when it is either thick or thin, warm or cold and it acts as a non-absorbent.

(Su. Su. 18/4, 5).

USE : 1. It alleviates the deranged vaata and kapha.
2. It tends to bring about union
3. It purifies the ulcer
4. It heals the ulcer
5. It reduces pain and swelling
6. It is used either in ulcerated or non-ulcerated swellings.

(Su. Su 18/7).

Aalepanam :

It stands in between pralepa and pradeha.

A medicinal plaster (Aalepanam) applied over an ulcer is called by the changed epithet of kalka or Niruddha Aalepanam (arrestive or Astringent plaster).

USE . 1. It arrests the local haemorrha e
2. It softens the ulcer.
3. It helps to withdraw the sloughing or putrifying flesh from its Cavity.
4. It checks the formation of pus in the ulcer.
5. It corrects the doshaas.

6. It can be used even in the absence of suppuration as it subdues the deranged doshaas.
7. It reduces burning sensation (pitta), pruritis (Kapha), and the aching pain (Vaata).
8. It cleanses skin, blood and flesh which are vitiated by morbid doshaas.

Indications :

1. It must be used in ulcers around anus or any vital part (marma) of the body.
2. In deranged and vitiated doshaas of vaata, pitta and kapha it should be applied with ghee, a sixth quarter and an 8th part of their respective qualities.

(Su. Su. 18/10)

The thickness of a plaster must not be more than the thickness of the skin of a buffalo. It should not be applied at night, as it may aggravate the condition (Su. Su. 18/11)

It should be applied from below upwards and should be removed as soon as it becomes dry except in pidapyitavyavrana i. e. when an application of plaster is meant to make the pus to move to one place. (Su. Su. 18/2)

A plaster which has already been used must not be used again as it becomes ineffective.

(Su. Su. 18/12)

The medicated milk prepared from Dashamoola (decaradicals) is a quick cure for pain. So also an affussion with warm. Ghee is curative remedy for Rheumatic condition produced due to vaata.

Parisheka (Affusions) :-

In case of Vaata diseases the administration of Affusion is indicated. In this 1. Kulattha (Dalichos biflorus)

2. Yava (Hordeum vulgare)
3. Kola (Zizypus Jejuba)
4. Devadaaryaadigana.

In the above decoction the following should be added and the mahasneha (Tetrad of unctuous substances) must be prepared and to be used for affusion and anointing of the body.

1. The juice of meat (flesh) of animals living in watery area.
2. Acidic drugs.
3. Milk and drugs belonging to sweet group.

(A. H. U. Su. 21/29).

Sushruta has advocated the use of Affusion daily, but Dalhana has opined that the pouring of liquid or oil over the body is called asAffusion.

(Dalhana Commentary).

USES of Affusion :—

1. It wards off weakness.
2. It alleviates Vaata in the body,
3. It heals the fractures.
4. It relieves the pain in the injuries caused by accident, burns or contused wounds.

(Su. Chi. 24/29).

Even in the treatment of Ulcers or wounds, the treatment by affusion with the help of two drugs with suitable unctuous materials.

After pouring water to the root of a tree, the seeds will germinate. So also the body, after affusion with unctuous drugs, will enhance the tissues of the body.

(Su. Chi. 24/32).

For the purpose of affusion the juices of grapes and sugar cane, wines, supernatent part of curds, sour conjee, rice water, honey water and sugar water are all recomended.

To relieve burning sensation of Vaata Rakta (gout) sprinkling and application with right lotus, blue water lily sacred lotus, etc., diamond necklace and sandal immersed in cold water are very useful.

The company of beloved women, soft and pleasant spoken with their breast and arms anointed with sandal paste, cool and delightful to touch. remove the burning, pain, and exhaustion etc., in the patient.

Other rheumatic conditions consist of redness, pain and burning the blood should be let out and the part must be applied with sensation.

1. Madhuka (lat Glycyrrhiza glabra)
2. Aswattaa (lat Ficus religiosa)
3. Udumbara (lat Ficus glomerata)
4. Shadwala
5. Shataavari (lat Asparagus recemosus)
6. Yava (Barley) or aquatic drugs mixed with Madhuyasti milk, ghee, or ghee prepared with life promoting drugs. This cures pain and burning instantaneously. The application made of

1. Tila (Sesamum indicum
2. Priyaala (lat Buchanaria latifolia)
3. Madhuka (lat Glycyrrhiza glara)
4. Bimsam root (lat Brassica latifolia)

etc., are to be pounded with goats milk relieves pain and burning. The following application will relieve pain, burning sensation, spreading affections, redness and swelling due to aggravation of pitta and blood.

1. Prapoundareeka
2. Manjista (lat Rubia cordifolia)
3. Daarvi (Berberis aristata)
4. Madhuka (Brassica latifolia)
5. Chandana (lat Santalum album)
6. Sitopala (lat Rock crystal)
7. Masoora
8. Usheera (lat Vetveria Zizanioidis)
9. Padmaka (lat Prunus cirasoides).

Application for vaata predominant conditions :

The poultice (upanaaha) prepared with the drugs curative of vaata provocation unctuous substances, or the milk pudding prepared with Mudga (lat Phaseolus manga) and milk or with lumped tila (Sesamum Indicum) or sarshapa (lat Brassica Indica) is curative of pain.

(Ch. Chi. 29/124 to 136).

All the above applications are enumerated in detail in the treatment of complications of vaata rakta (gout) in charaka samahita.

Poultices must be prepared with Vesavaara with the fleshes of acquatic, liars and wetland group of animals prepared with the drugs of life promoter group and unctuous articles.

USES : This is curative of the following diseases and conditions ;—

1. Stiffness
2. Priking pain
3. Aches
4. Oedema
5. Spasticity of limbs

Even, a fat prepared with life promoter group Jeevaneeya gana and milk will give the same effect.

(Ch. Chi 29/138).

If unguent prepared with :

1. The root of Sahachara moola
2. Jeevanti (lat Leptadenia retculata)
3. Milk of goat
4. Fried tila (Sesamum indicum) and then, they must be cooled in milk, will seeds of sesamumindicum yield the same effect as above. (Ch. Chi 29/139).

In the Vitiation of Vaata predominance, inorder to alleviate the colicy pain, the vaidya or physican must prepare an unguent with the following :

1. Milk
2. Seed of Eranda (Ricinus Communis)
3. Lin seed
4. Shatavha (lat Anthum Sowkur)

The above must be powdered with sufficient quantity of milk.

(Ch. Chi. 29/140).

An unguent must be prepared from 128 tolas of each of

1. Ghee
2. Oil
3. Fat
4. Marrow of Aquatic animals and birds in the decoction of

1. root of castor (Ricinus Communis)
2. Paste of life promoting drugs (jeevaneeya gana)
3. Milk of Cow and goat

4. Haridra – (Carcuma longa)
5. Utpala – (Nymphaea stellata)
6. Kusta – (Saussurea lappa)
7. Shatahva – (Anthum Sowkur)
8. Elaa – (Elattaria cardamomum)
9. Bilva – (Aegle marmelos).

10. Kaaknbham (lat Terminalia arjuna). From the serial number four to ten take each of 4 tolas. This must be prepared well and its temparature must be maintained to warmth. Mix 32 tolas of bee's wax. This ungent must be applied when it is cold.

USES : It must be applied in the following conditions :

1. Affections of joints
2. Pain in thc organs due to vaata provocation
3. Rheumatic conditions
4. Dislocation of the joints
5. Fracture of the joints
6. Lameness
7. Deformity. (Ch. Chi. 29/144).

Unctuous is the treatment of excessive kapha associated with Vaata.

Whenever there is a Rheumatic conditions associated with predominant of vitiation of kapha, there will be swelling, heaviness and pruritis etc.,

A medicated ghee prepared from cow's ghee, cows urine alkali and sura(wine) must be used as an inunctuous.

(Ch. Chi. 29/145).

A medicated ghee must be prepared from the followings :—

1. Ghee
2. Padmaka –(Prunus cerasoides)

8]

3. Madhuka (Brassica latifolia)
4. Saariva –(Hemidesmus indicus)
5. Honey

USES : It is benficial as in unctuous and affussion in Rheumatic conditions associated with predominant kapha provocation.
(Ch. Chi. 29/146).

When an individual is suffering from Rheumatic condition associated with Vitiation of kapha, alkalis, oils, cows urine, and water must be prepared with pungent drugs and must be used as affusion.

The unguent must be prepared with the following :—

1. Sarshapa (Brassica alba)
2. Nimba –(Melia azadirachta)
3. Arka –(Calatropis gigantea)
4. Alkali
5. Tila (sesamum Indicum)

An unguent can also be prepared with the following :—

1. Kapitha (lat Feronica limonia Swingle)
2. Twak (lat Cinnamomum Zeylanicum)
3. Ghee
4. Milk
5. Roasted paddy. (Ch. Chi. 29/148).

An unguent can be prepared as followed and applied for vaata rakta which is having vaata kapha predominance. :

Gruha dhooma
Vachaa (Acorus calamus)
Kustha (Saussurea lappa c.B.cleu)
Shataahva (Anthum sowakur)

Rajani (Curcuma longa linn)
Daruharidra (Beriberis aristata)

It should also be applied to relieve pain in vaata rakta having predominance of Vaata kapha.

(Ch. Chi. 29/149).

Prepare a paste with the following drugs and apply to relieve the pain in conditions caused by severe Rheumatism due to tridis cordance, Take equal proportion of the following drugs and make a paste :

1. Triphala- Zingeber officinale
2. Abhaya -Terminalia chebula (Piper longum)
3. Vibheetaki -Terminalia bellerica (Piper Nigrum).
4. Aamalaki - Embilica officinalis
5. Shunti Zingber officinale
6. Pippali - Piper longum
7. Mareecha - Piper nigrum
8. Patra
9. Elaa - elettaria cardomomum matara
10. Twak - Cinnamomum Zeyiamicum breyn
11. Ksheeri
12. Chitraka - Plumbago Zeylanica linn
13. Vachaa - Acorus calamus linn
14. Vidanga - embeliaribes
15. Pippali moola - piper longum
17. Romasha
18. Vrushaka bark
19. Ruddhi
20. Aamalki-Embilica offlcinalis
21. Chavya - Piper chabra hunter,

A vessel must be lined with this paste. In the morning and in the noon one should eat his meals. This cures even severe sannipataja vaata rakta (Rheumatic disorder of severe variety caused by Tridis cardency).

The following things must be forbidden :

1. Curds 2. Vinegor (Shukt), 3. Alkali (Kshaara) and other foods of antagnostic nature.

Udvartana :

Definition : Anointing of the body with oils from below upwards (Pratiloma) by using required pressure on the body. Even by using powder the Anointing in the above way can be done. It is of two types

1. Unctuous
2. Dry.

Sushruta has classified into 3 types :

1. Udvartana 2. udgharshana 3. utsaadana. The dry type of udvartana is advocated in obesity, and in emaciation the unctuous type of udvartana must be adopted.

Charaka has used the word 'Shareera parimaarjana' for udvartana.

USES : 1. An unction over the body helps to eliminate bad smell, cures heaviness, drowsiness, pruritis and helps to remove the unwanted and undesirable dirty and also unpleasantness due to sweating (Ch. Su. 5/93).

2. It wards off Kapha, vaata and it causes pravilaapana of medas (fat)
3. It produces lightness in the body.
4. It produces normal stiffness of the organs of the body.
5. It gives good colour to the body.

Udgharshana :—

It is defined as a process of rubbing on the body with dry drugs. It can also be done when a paste or an unctuous substance is used. It is either called udgharshana or utsaadana.

USES : 1. It dilates the openings of vessels.

2. The Brajaka Pitta which is present in the skin will be increased.
3. It enhances the colour of the skin.
4. The Utsaadana is employed to improve the beauty of ladies.

Mardana :—

Definition :— After the application of oil to body, a pressure will have to be exerted by hands etc. It is called as Mardana.

After anointing of the body with oil the message of the body will be done by using sufficient pressure. (AH. Su. 2/12).

Charakaachaarya has defined the use of body message after daily regimen and exercise. Anointing with medicated oils, ghee etc., applications of poultices (Upanaaha) compounded of Vaayu subduing drugs, massage and plasters (Aalepa) of similar properties are the remedies, incase where the aggravated vaayu is lodged in the internal ducts or channels such as the ears etc., of the body. Blood letting is the remedy where aggravated Vaayu is found to be entered in the skin, flesh blood or veins (Siraas). So also the application of unctuous substances (Sneha), actual cauterization massage, application of poultices, and binding of ligatures must be the remedies where the aggravated vaata is found to have involved ligatures (Snaayu) joints (sandhis) and bones (Asthis).

(Su. Chi. 4/8).

Samvhana :— (Shampooing) :—

Definition :— This is a process by which the body will be made comfortable and happy with the comfortable massage with hands.

1) Shampooing is pleasant, refreshing, soporific and spermatopoetic (Vrishya), It destroys the bodily Vaayu and kapha, removes the sense of fatigue and is soothing to the blood, skin and the muscles.

(Su. Chi. 24/61).

In case of Gout, the samvahana (smooth massage), is of two types 1. Mrudu (soft), 2. Teevra (hard).

(Su. Chi. 5/16).

Gandusha :—

Definition :— It is a process by which a liquid which cannot be easily and comfortably gargled in the mouth.

(Su. Chi. 40/42).

Kavalagraha (Gargling) :—

Definition :— It is a process by which a fluid which is present in the mouth of the patient, till the vitiated doshas will accmulate on the regions of the checks and secrete plenty of oozing through the nostrils and the eyes, after which the gargles should be removed and the fresh one must be kept in the mouth and the same thing must be repeated as above.

During this process, the patient must sit in an errect posture without and the deviation of the mind. Shaarangadara has said that in case of Gandusha the liquid is used and where as in case of gargling (Kavalagraha) the paste (kalka) is used.

USES :— Gargles should be prepared with unctuous drugs, milk, honey curd, urine, meat juice (soup), and Aamlakanji mixed with the decoction of the drugs are indicated.

Signs of satisfactory gargling :

1. Amelioration of the disease.
2. A sense of lightness and purity in the mouth.
3. Cheerfull frame of mind and exhilarating vigour in the organs of sense.

Signs and symptoms of deficient gargling :

1. A sense of physical lassitude
2. Salivation
3. Defect in the sense of taste

Signs and symptoms of excessive gargling

1. Thirst 2. An aversion towards food, 3. Dryness of the mouth 4. A sense of fatigue 5. Inflammation of the mouth.

Types of Gandusha :— There are four types Gandusha :—

1. Unctuous 2. Prasaadi or alleviating 3. Shodana (eliminative) 4. Ropana (Healing).

(Ash. u. Su. 26/1 to 6).

Sushruta has classified Kavalagraha into 4 types :—

1. Snehi (unctuous)
2. Prasaadi (Alleviating)
3. Shodhini (eliminative)
4. Ropana (Healing).

In case of Vaata diseases, the unctuous and hot gargling is indicated. In case of diseases of pitta orgin the gargling of mouth alleviating (Prasaadana), sweet, cold drugs, pungent, Acid, Salt, and in kapha diseases gargling with dry and hot drugs must be instituted to produce elimination of Kapha.

Properties and uses of Gandoosa :—

1. Tila (Sesasmum Indicum linn) oil gargling is very beneficial for the strength of the jaws, depth of voice, flabbiness, of face, excellent gustatory sensation and good taste for food.
2. If one happens to use such gargling will never get dryness in the throat, nor the cracking of his lips.
3. His teeth will not get caries
4. He will have good taste for food.
5. He will not get tooth Ache of any type.
6. His teeth will have resistance power against sour intake
7. His teeth can chew even the hardest eatable things.

8, His gums will become strong.

9. His teeth will not fall off quickly.

(Su. Chi. 24/12).

some of the prescritions of gargling mentioned in Astaanga Hridaya are given below (AH. 2/5, 6, 11, 12).

1. In case of movements of teeth, diseases of face etc., gargling must be done either lukewarm or cold liquids,, whenever there is burning sensation, inflammation accidental injury, and burns due to poison, fire and Alkalies, in the above conditions the gargling must be done with milk, ghee etc.

Due to gargling the following diseases will subside :—

1. Manyashoola (Pain in the of neck)
2. Shirah shoola (Headache)
3. Karnaroga (diseases of ear)
4. Akshi roga (Diseases of eye)
5. Praseka (Ptyalism)
6. Kanta roga (diseases of throat)
7. Mukha shosha (dryness of face)
8. Hrillaasa (nausea)
9. Tandra (drowsiness)
10. Aruchi (anorexia)
11. Peenasa (coryza).

Time of Gargling :

An individual must be in a state of concentration of mind, must keep the garling liquid till the vitiated doshaas will not be filled up and the oozing from nose and eye will not occur, then remove the fluid and switch on to another liquid and keep the same in the mouth.

The signs and symptoms of proper gargling :

1. Alleviation of disease process.
2. Cheerful and clean face.
3. Lightness in the mouth.
4. Sensory organs will function very aptly.

The Signs and symptoms of over dose of eliminative type of gargling

1. Inflammation in the face.
2. Dryness in the face.
3. Thirst.
4. Anorexia
5. Exhaustion
6. These are produced due to over usage of eliminative type of gargling.

The Signs and symptoms of inadequate gargling:-

1. Aggravation of Kapha·
2. Loss of taste in the food.
3. Jaadya (dullness of intellect)

(Su. Chi. 40/65, 66)

Moordha Taila (Oiling of the head) :—

Benefits :— If one applies til oil on his head regularly he will derive the following benefits :-

1. Does not suffer from head ache.
2. Baldness will not occur.
3. Greying of hair will not be seen.
4. Hairs will not fall off
5. Strength of his head and especially fore head will be increased.
6. His hair becomes black, long and deep rooted.
7. His sense organs work properly.

8. The skin of his face becomes brightened,
9. It produces sound sleep and happiness.

(Ch. Su. 5/81 to 83)

Definition :— Keeping of oil for a suitable period on the head of an individual is called moordha taila or oiling of the head. It is of 4 types :—

1. Shirobhyanga (Anointing of head with oil)
2. Shirahasheka (Pouring of oil on the head)
3. Shiraha pichu (Keeping a cloth piece dipped in oil on the head)
4. Shiro-vasti (Oil is kept on the head in an apparatus)

(AH. Su. 2/23)

Shirobhayanga : (Anointing of oil to the head) :—

1. Anointing the head with oil is a good cure for the affections of the head.
2. It makes the hairs grow luxuriously, and imparts thickness, softness and dark glossy to them.
3. It soothness and invigorates the head and sense organs and removes the wrinkles of the face.
4. The Chakra Taila, a medicated oil, must be cooled with the paste and the decoction of Madhuka (lat Brassia latifolia Roxb). Ksheera shukla Surala (pinuslongifolia roxb), Devadaaru (Cedrus deodara roxb) and the Harasva (Minor) pancha moola the head must be constantly anointed with this oil.

(Su. Chi. 24/13, 14).

Method of Preparation (Dalhana) :

Dose of the drugs ; 100 Pala (400 tolas)
Water : 5/2 Pala (2048 tolas)
Reduce it to 110 Pala (440 tolas)

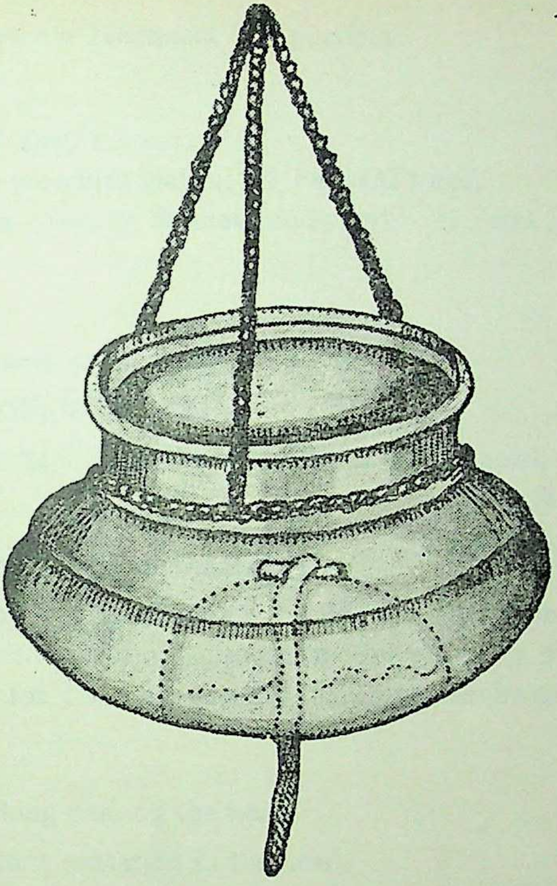


Plate No. 10. Dhaara Paatra (Suspension view)

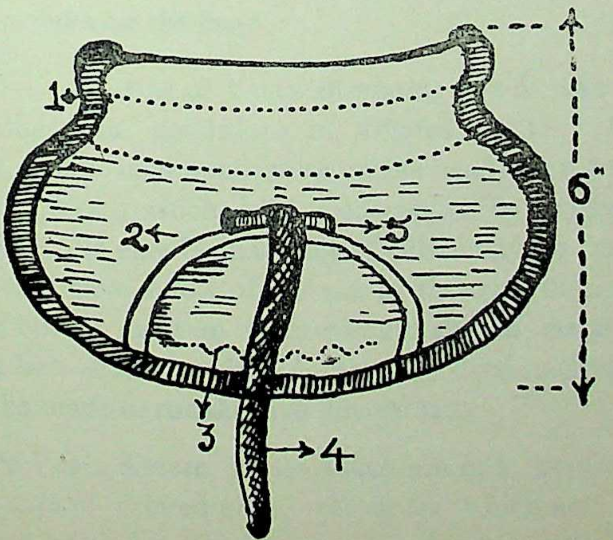


Plate No. 11. Vertical portion of Dhaara Paatra

Paste of Yasti madhu :
(Ghycerrhiza glabra) 8 Pala (32 tolas)
Tila taila (Seed of Sesamumindicum) 32 Palas (128 tolas)

Indications :

1. Dryness in the head.
2. Pruritis in the head.
3. Accumulation of excreta (mala) on the head.

(AH. Su. 22/24).

Shirahasheka :— (Siro-dhaara) :-

Definition :- Pouring of a liquid like decoction medicated milk, medicated butter milk, sugarcane juice etc., on the forehead continuously for a specific period is called as shiraha sheka.

Indications :—

1. Pricking pain on the head.
2. Burning sensation in the head.
3. Ulcers on the head.
4. Arumshika on the head.

Method :— Pouring of Vaata alleviating liquids like Dasha moola kwaatha, in conditions of vitiated pitta. Pouring of ghee, milk, or else cold application on the head, must be done. Dhaara paatra (vessel) which will accomadate 64 ounces fluid must be selected, It may be made up of eith clay or metal or wood. It should have a hole of the size of the last finger in its middle of the bottom, and an inverted cup shaped metal which is also having hole is kept on it, A thread in fixed to these holes. Liquid must be made to run through this thread.

In case of Vaata disease, Drugs which are in a state of Luke warm and in case of vitiated pitta, the drugs which are of cold in nature, must be used. The liquid will be made to pass through a hole in the Dhaara Chatti. (Plate No. 10, 11)

The patient must lie down on a wooden log named Tailadroni. (Plate No. 9).

Usually while anointing the the body the anointing of the head is also done. The patient must lie down facing his face upwards and towards east on the taila droni on the head end. One person or servant must pour the medicated liquid into the Dhaara chatti continously and the another person must hold the Dharra Chatti, which will be in a state of suspension of hanging it on the fore head of an individual at the height of 4 Angulaas (1 Angulaas = 3/4 inch) and move it in a to and fro direction. The liquid that is used will depend upon the type of Vitiated doshaas.

For vaata :— Tila (Sesamum Indicum linn) taila, Pitta and Rakta vaata and Rakta or Vaata pitta-ghee and tila taila in equal quantity. In kapha associated with other doshas, Tila taila with ½ part of ghee must be mixed and then only the Dhaara must be done.

The proper and the best time for conducting the above treatment is morning (7 to 10 A.M.). Conducting the above treatment slowly will enhance the disease. Dhaara must be conducted either at night or at noon.

Dhaarakalpa :—

During the time of above treatment the specific ghee which is prescribed for the specific disease must also be taken internally. The patient must take physical and mental rest. He must be on strict diet regimen.

Takra Dhaara — (Takra = Butter milk—medicated).

Definition :— Pouring of medicated Butter milk over the forehead (lalaata) is called as Takra Dhaara. Select Aamalaki which is of one year old and pound it into powder form of the quantity of 11/4 prastha (80 tolas), by removing its seeds. To it add 18 kudava of water (16 × 18 = 228 tolas) and reduce it to 38

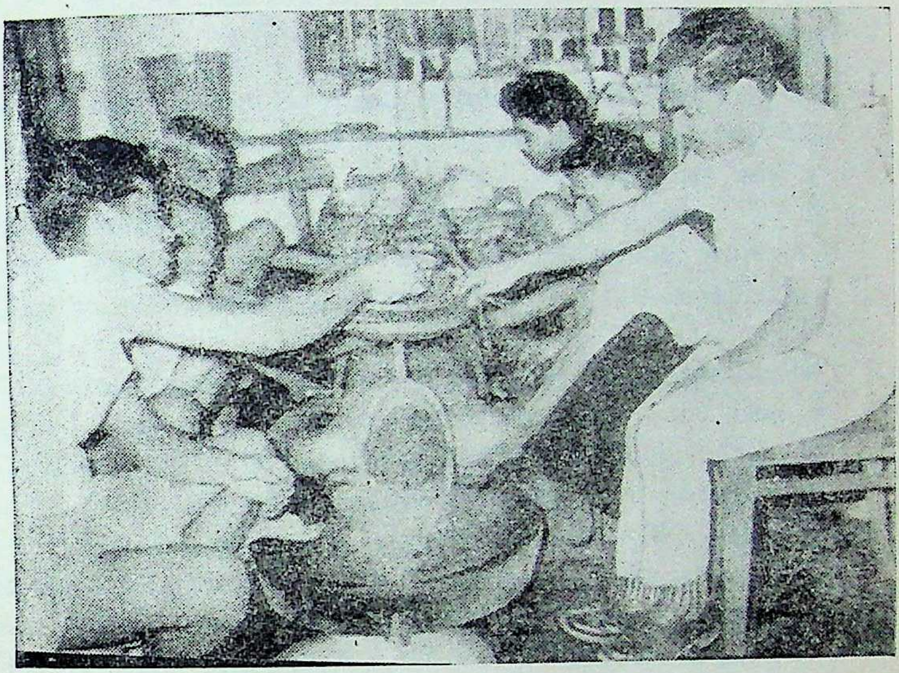


Plate No. 8. Unmaada Patient is subjected to sarvaanga Dhaara treatment

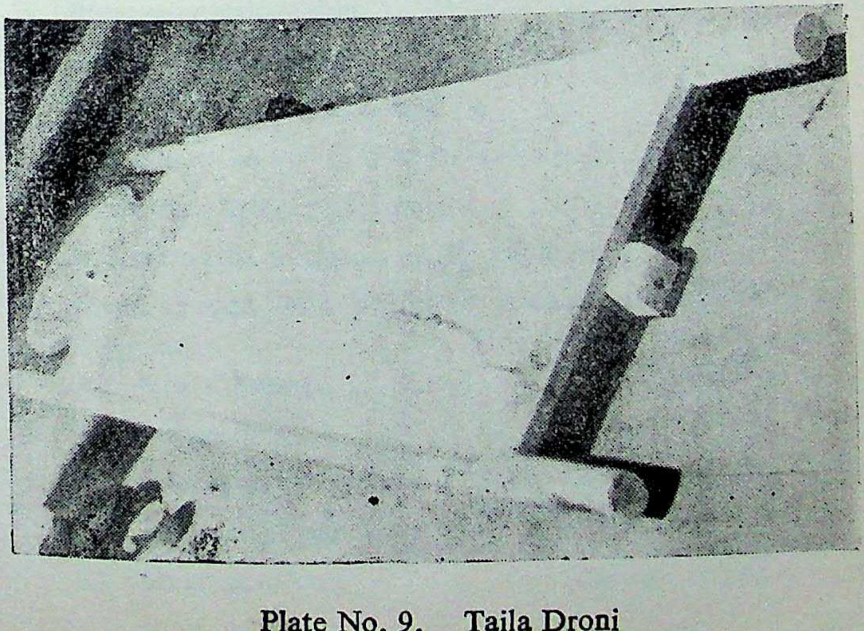


Plate No. 9. Taila Droni

tolas. To this add 38 tolas of sour butter milk and then conduct the process of pouring the same over the forehead. Doctor moss has opined that one should take 40 tolas of Aamalaki and add 9 prastha of water and reduce it to 1½ prastha (96 tolas). To it add equal quantity of sour butter milk and conduct the process of pouring the same over the forehead. (Dhaarakalpa)

Take two prasthas of cow's milk and to it add 8 prastha of water and 2 pala of mustachurna (Mustarotundees) and heat it till it comes down to the quantity of milk (128 tolas). After it is cooled, to it add a small quantity of Sourcurd or butter milk and by this process prepare a curd. To this add 1 prastha Aamalaki and (Aamalaki 4 pala + 4 prastha water reduce to 1 prastha) prepare a butter milk and with this conduct pouring of the same over the forehead. (Dhaara kalpa).

Properties of Takra Dhaara :—

1. It prevents greying of hairs.
2. It prevents exhaustion.
3. It relieves head ache.
4. It alleviates the vitiated doshaas.
5. It prevents the loss of ojas from the body.
6. It prevents urinary disorders.
7. It prevents the weakness of the joints.
8. It can be used with profound benefit in the following diseases :—
    a) Heart disease.
    b) Indigestion.
    c) Anorexia.
    d) Diseases of ear.
    e) Diseases of eye. (Dhaara kalpa).

Properties of Taila and Ghrita (ghee) Dhaara :-

1. It maintains of equilibrium of body and mind.
2. It enhances strength.
3. It increases taste in the food.
4. It increases memory and retaining power.
5. It clears the tone.
6. It keeps the skin soft, and beautiful.
7. It prevents the diseases of eye.
8. It nourishes the semen and blood.
9. It gives more strength and love in conjugal union.
10. The hotness of the body will be alleviated.
11. It produces good sleep.
12. It increases the age limit.

(Dhaara kalpa.)

The following oils may be used to conduct Taila

1. Ksheeraabalaa taila
2. Dhanwantara taila
3. Shataavari taila
4. Yastimadbu taila
5. Chandana balaa Lakshaadi taila. etc.,

Pichu :—

Definition :— It is a process by which a piece of either cloth or gauze is folded and dipped in a specific oil and to be kept on the anterior Fronte-nale (Brahmmarandra).

There are several types of pichu eg. Yonipichu, Naasapichu, and gudapichu, etc., In caase of bleeding from the nose the pichu with Saurastra (Potassium alminium sulphate) must be kept. In case of bleeding per vagina, a pichu which is dipped

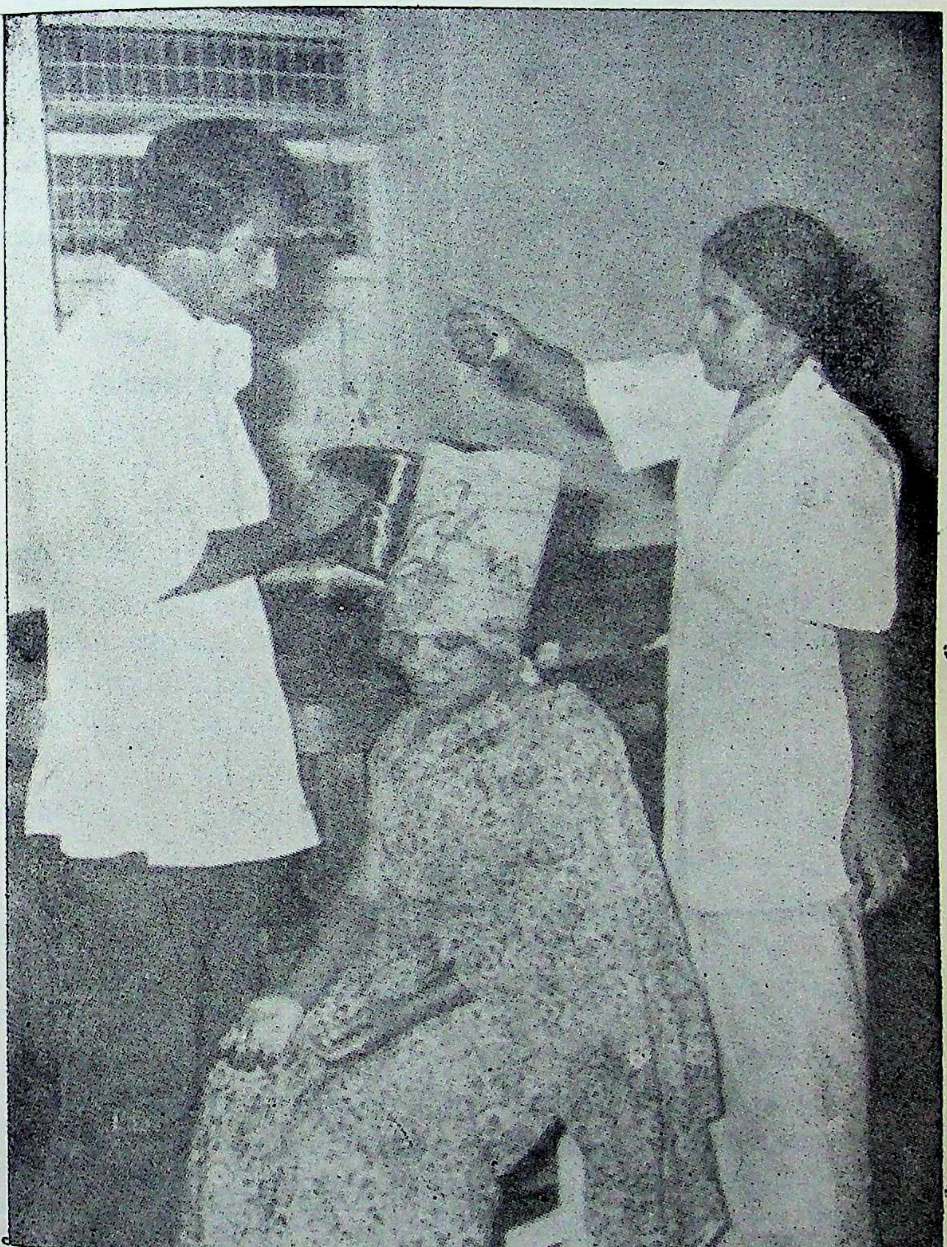


Plate No. 13. Process of Shivarovasti is in progress

in padmakaadi taila must be kept. In case of Haemorrhoids pichu which is dipped in kaaseesaadi taila must be kept. Incase of Fistula-in-Ano the pichu which is dipped either in padmakaadi or Kaaseesaadi taila must be kept.

USES :— It can be used which profound benefit in the following diseased conditions :-

1. Alopecia
2. Cracks of skin of the head
3. Inflammation of the head
4. Netra sthambha. (stiffness of eyes)

(AH. Su. 22/25)

Shiro Vasti : (Photo) :—

It is a fourth type of keeping the oil over the head. Vasti is not meant enema, but a leather is used to keep the oil over the head, in the form of a cap, which must be of the circumference of 12 angulas. It will have opening on either end.

Method :—

The patient who is going to undergo the process of keeping the oil over the head, must be subjected for oleation and sudation therapy. If necessary adopt eliminatory procedures. Then, in the after noon or in the evening (vaata period). The Shirovasti must be adopted.

The patient must be made to sit on a chair and his head, body must be anointed with oil. It is better the patient's head is shaved properly. The paste of Maasha (lat phoseolus mungo) is powdered and to be pasted around the head above the ears. Then, it should be tied to a thin sheet of cloth and it must be tied around the head above the ears. Then, the apparatus-Shirovasti is to be kept on the head, on the already pasted matter. Once again, it should be pasted along with a thin clean gauze cloth sufficient enough to stop any leakage from the apparatus. Then, oil which is made lukewarm must be poured into the apparatus till the patient gets oozing from the mouth, and nose.

(AH. Su. 22/26 to 29, 30)

Practically a small quantity of oil will be removed and it is to be made luke warm and poured inside to maintain optimum temperature.

Remove the apparatus very slowly, after the contents are removed carefully, and the paste must also be removed cautiously. After that the smooth massage in the back, hip, neck, head etc., must be done. Then only he must be subjected for hotwater bath. Later on, he has to observe the regimen as in sudation therapy.

Time of Shiro-Vasti :—

The following is the maximum limit to conduct the Shiro-vasti.

Vaata diseases — 10,000 (53 minutes) maatras.

Pitta diseases — 8,000

Kapha diseases — 6,000 maatraas (31 minutes)

(1 maatra = 19/60 second or a time of spelling of one small word)

In healthy persons the Shirovasti must be done upto 5 to 6 minutes like this the shiro-vasti can be adopted upto 7 days.

Properties and uses :—

It is beneficial and gives fruit full results in the following diseases.

1. Loss of sensation of the skin (Anaesthesia)
2. Facial paralysis
3. Insomnia

4. Dryness in the Nose
5. Dryness in the mouth
6. Cataract
7. Diseases of the head
8. Eruptions on the head
9. Hermicranea

(AH. Su. 22/26, Ch. Si. 9/78).

Akshitarpana :—

Definition : It is a process of keeping the unctuous substances in the eye.

Indications :—

1. Blurring of vision
2. Stiffness of the eyes.
3. Roughness in the eyes
4. Injury to the eyes.
5. Eye diseases caused by Vaata and pitta.
6. Squint
7. Sheernapaksma
8. Avilekshana
9. Kruchonmeelana (Difficulty in opening the eyes)
10. Sirahaharsha (Trachomatous Parus)
11. Sirot paata (disorder of the Sweta manda (white circle)
12. Arjuna (Sub-Conjunctival Haemorrhage)
13. Abhishyandi (Inflammatory lesion of all circles of the eye)
14. Adhimantha (glaucoma)
15. Vaata paryaya
16. Shukra (ulcer cornea)
17. Pain in the eye, 18) loss of Secretion of lachrimal fluid

(AH Su 2u/1,2,3)

Method :—

Before the Netratarpana is going to be conducted, the patient must be subjected for eliminatory procedures as emesis and Purgation etc. Then early in the morning patient must be made to lie down where there is a provision for air and light arrangement. With the help of paste of Maasha (lat Phosesua radiatus and Yavaa a a small tank like structure is constructed. This must be of the height of 2 Angulaas. It should be allowed for minutes to stick in a nice way and afterwards the medicated ghee which has already been prepared according to the disease of the eye, is to be poured into the small structure of a tank (Paaleem). The ghee must be made warm on a hot water bath and it should be poured very slowly into the eye, after closing the eyelids, till the eyelids are immersed in it.

Indications :—

When there is Night blindness, vaata timira, and Kruchra bhodhe then the Musclefat (Vasaa) must be medicated with proper drugs and poured into the Paaleem, after it is made warm by keeping it on a hotwater. Then the patient must open his eye-lids very slowly.

Paschaat Karma : (Post-Operative procedure) :—

The Dhoomra paana must be adopted. He should not be allowed to see bright light and sky.

(A.H. Su 24/4 to 9).

Time of conducting Akshi tarpana

1. In Vartmaroga - 100 maatraa
   (Diseases of eyelid) (30-32 Seconds)
2. Sandhi roga - 300 Maatraa (95 seconds)

(Diseases of the joints of the circles of eye)

3. Sita Roga (White Circle) - 500 Maatraa (3½minutes)
4. Asita roga (Black Circle) – 700 Maatraa (4 minutes)
5. Drusti roga Diseases of refractive Media 800 Maatraa (4½ minutes)
6. Adhimantha (glauloma) - 1000 Maatraa (5 minutes 5 seconds)
7. Vaata roga – 1000 Maatraa
8. Pita roga - 600 Maatraa
9. Healthy person – 600 Maatraa.
10. In Vaata roga daily tarpana can be done, and in pitta roga on every alternate days and in kapha diseases and in healthy people once in every 2 days or till the appearance of signs and symptoms of samyak trupti. (AH. Su 24/10).

The Signs and Symptoms of Proper Tarpana

*1. Power to see the bright things.
2. Healthiness.
3. He will be able to see the objects clearly.
4. Lightness in the eyes.

The signs and symptoms of Excessive Tarpana

1. Pruritis
2. Picchilata in the eyes. And other Kapha diseases .

After tarpana treatment the eyes will be in a state of weakness so the puta paaka must be adopted. Unctuous putapaaka in Vaata, lekhana putapaaka in Kapha, and in healthy persons, and diseases of Vision, the prasaadana putapaka must be employed.

NAASAATARPANA

Definition :

The process of pouring either medicine or medicated oil or unctuous material into both nostrtl. Charaka has also mentioned the same idea in Charaka Nid 9/100 Sushruta has mentioned Snehana Nasya, and Naavana Nasya, The same also been mentioioned by Vaagbhata in the daily regimen (Dinacharya), These are all nothing but Naasatarpana.

Karnapoorana :—

Definition :

It is a method of pouring oil, either medicated or any of the unctuous material in its pure form, after it is made luke warm, into the ears.

USES :

1. It prevents the occurance of Vaata disorders.
2. It also prevents the contraction of neck and Jaw.
3. It also prevents the accurance of deafness
4. It alleviates pain in Jaw
5. It also alleviates pain in neck
6. It relieves head ache.
7. It cures ear ache.
8. The following oils may be used for Karna poorana, Nirgundi Taila, Bilva Taila and Apamarga Kshaara Taila. Time : loomaatra

(Ch. Su 5/84)
(Su. Chi 24/27)
(AH. Su 2/8)

Masthiskya :

Definition : The use of unctuous, or paste of unctuous substance etc. in the masthiskya is called Maasthiskya. Sushruta has advocated two types Viz., 1. Maasthiska 2. Kaasthiskya

But Dalhana is of the opinion that Maasthiskya is a variety of Shiro-Vasti. In case of Shirovasti the apparatus of leather cap is used but here no such appratus is used.

Some are of opinion that the use of Anointing the body (Abhyanga) and head, Sheka (pouring) Pichu, Vasti (Shirovasti), On the head, is called as Maasthiskya.

(Dalhana)

There applications to the head has been advocated. The cold application is called as lepa. When the application on head is made up of a substance which is made warm, then it is called as 'Upanaaha'. It is called by another name as 'pothicchil' in Malayalam. Lepa can also be prepared with Vaata alleviating drugs like milk, pudding etc., in vaata disorders of the head.

(Su. Chi. 22/23).

Sheka or Dhaara with vaatahara drugs like Badra daarvaadi prepare a pudding with alleviating drugs and cow's milk, puddings, and apply when it is warm (upanaaha type of plaster). The upanaaha type of poultice which is prepared with fish and meat of animals and it has to be made warm and then it is to be applied as a plaster or else, krushara, must be used. Tila (Sesamum indicum linn), Tandula (a type of rice) Maasha (Phosesula radiata) gruel. With this lepa (application) is to be applied on the head. The plaster must be prepared with

1. Chandana (Santalum Album)
2. Nala
3. Vanjura
4. Utpala - a type of lotus -(Nymphaea Stellata)
5. Padmaka - a type of lotus -(Prunus Cerasodies)
6. Vamsha
7. Shaibala
8. Yastahava (Glycerrhiza glabra)
9. Mustha (Musta rotondus)
   and with ghee etc., and applied on the head.

(Su. u. 26/6, 13, 14).

Take 1 Kudava (16 Tolas) of Aamalaki (Emblica officinalis) and 2 Kudavaas (32 tolas) of Cows milk and 32 tolas of water and prepare a buttermilk out of it The paste has to be prepared out of it. After subjecting the patient for anointing the head and body then the paste of the above must be applied on the head. This must be made to be on the head for one to one and half hours. Then it is to be removed and once again anointing of oil on the head must be done. This method can be adopted for a period of 7 days. The property of this is a little less than the property of Takra dhaara.

Shehaavagaahana :

Definition : It is nothing but a process of taking bath (Majjana) in oil Method : The patient must be made to lie in a tub containing oil, upto his neck only, for a specific period.

USES :— It increases the strength of the body.
(Su. Chi 24/31)
and 31/1).

Mode of action of unctuous drugs

The Oleation and sudation therapy are essentially conducted before the eliminatory processes are to be done.

Oleation will produce unctuousness, softness. fluidity and moistness in the body.

The entire body is made up of unctuous substance and even the life is depending on it (Sus. Sha. 4/1).

The Praana or life is combination of Agni (fire), Soma, Vaayu, satva, Rajah, Tamaha panchendriya and Bhootaatma. The Agni is seen in different agnis present in the body,, including Paachaka (digestive fire), Ranjaka (a type of agni colours the blood), Saadhaka (a type of agni present in Heart), Aalochaka (a type of agni present in eyes), Bhraajaka (a type of agni present in skin), and pancha Bhootaagni and Dhaatvaagnis. The word soma can be implied for the following Kapha, Shukra (Semen) and other watery substances of the body, Rasanendriya etc., Vaayu is also of 5 types and present all over the bady. The vision, hearing, taste, smell and touch are the result of Indriyarthaas. Digestive fire will digest the food, and soma will nourish the body, the chetana of the body will function through its senses. Unctuous material is made up of watery portion of the body. Unctuous substance can be used in poorva karma and paschaat karma.

Mode of action of Unctuous drugs in operative procedure

Unctuous substances are having an inherent property of keeping the particles together and also to bring about adhesion. The human body is made up of infinitesimal and inneumerable units known as Paramaanus and they are held in proper position by Unctuous substances. The normal food that we take will be having a small quantity of unctuous substances and which will be digested and assimilated and utilised in the body. The excess of carbohydrate diet and also sugar will eventually converted, whenever the body is too much depleted and starving with fat, into depot fat.

Whenever there is excessive depletion of fat in the body, either due to its excessive utilization in the body. Then, it tends to roughness in the structural and functional parts of the body. It is a way by which the Vaata will be vitiated and later aggravated.

By administering the unctuous substances into the body the the roughness will be removed and it, there by, alleviates the vitiated vaata in the body. The til (Sesamum Indicum) oil is the best source to alleviate vaata in the body. Ghee alleviates the pitta and vaata in the body

Unctuous substances are used either in pure form or medicated to enhance their action in the body. The unctuous substances are contra-indicated in those who are having excessive or little digestive fire. So also in fatty and obese persons and weak individuals.

It is a great thing to note that the pioneers in Indian systems of Medicine are so well versed in those olden days and their application of principles are even hold good in this scientific and advanced age.

The unctuous substances have been advocated in the consumption of poisons, in the form of Hridayaavarama. Even for an infant, ghee is to be given along with some drugs. It is well known as Jaata Karma.

The Heart muscle is having the highest phospholepid, as it is very active. The unctuous substance in a voluntary muscle is little higher than that of the smooth muscles. The cholestrol content of the smooth muscle is the highest and the skeletal muscle is the lowest degree. The heart muscle is having the cholestrol in between the above muscles. The phospholipids content of the muscle will automatically increase the nature of activities (Text book of Biochemistry by west and Todd).

The equilibrium of fat balance must be maintained daily. It is lessened in some of the diseased states viz., The ghee is medicated in Acute fevers, Malnutrition. Cachexia etc., In case of Chronic fever, Mental desiease and Anaemia.

The administration of unctuous substances is contra-indicated in diabetis, Myxoedema, Nephrosis, Hyper-thyroidism and some of the conditions of Arteriosclerosis. In the above conditions there will be more cholestrol ranging from 350 to 600 mgms. per 100 c.c. of blood. It is gratifying to note that the unsaturated faftyacids are used to cure vaata and less unsaturated are used to cure pitta.

The head is the seat of sense organs and for the channels carrying the sensory and vital impulses. (Ch. Sid. 9/4)

Unctuous substance will produce the following properties in the body :—

1. Administration of unctuous substances will cure the vitiated or aggravated doshaas.
2. It will make the body smooth and soft and dissolves and disintegrates the vitiated doshaas.
3. It increates digestive fire in the body. (Ch. Sid. 1/7).
4. It enhances the agnis which are present in the body.
5. It purifies or eliminates the kostha.
6. It removes the constipation.
7. It helps to produce the the production of dhaatus in the body.
8. It nourishes the body.
9. It enhances the strength of the body.
10. It enhances the colour of the skin.
11. It helps to maintain the proper functioning of the sense organs (Indriyaas).
12. It increases the strength of the dhaatus and there by the ageing process will be naturally delayed.
13. An individual will live one hundred years.
14. It enhances the resistance of the body, (Vyaadhi kshmatva) to infection or disease.

When ever there is an injury to the head then we can find the signs and symptoms of the following conditions :—

1. Regidity of the sides of the neck.
2. Facial paralysis
3. Agitation of the eyes.
4. Stupefaction.
5. Constricting type of pain in the head,

6. Loss of movement.
7. Cough
8. Dyspnoea
9. Trismus
10. Dumbness
11. Stuttering speech
12. Closed condition of eyelids.
13. Twitching of the cheeks.
14. Yawning.
15. Ptyalism
16. Aphasia and
17. Facial asymmetry (Ch. Sid. 9/6)

The masthiska is nothing but a substance resembling ghee (Dalhanana). (Su. Chi. 2/69). Its quantity is ½ anjali (Ch. Sha. 7/15). It is nothing but an unctuous substance (Sneha) present in the head.

Approximate Composition Of Brain :—

	Gray matter in percentage	White matter in percentage
1. Water	85	70
2. Solids	15	13
3. Total lipids	25	20
4. Cholestrol	1-2	5
5. Glycolysis	0-4	54
6. Phospholipds	0-8	9-4
7. Protein	7-5	8-5
	———	———
8. Extractives	3-0	10

Composition Of Solid Of Human Brain :—

	Substhnce	Whole Brain (child)	Whole Brain (adult)
1.	Phospholipids	24.2	27.3
2.	Glycolipids	6.9	13.6
3.	Cholestrol	1.8	10.9
4.	Liquid suplphur	0.1	0 3
5.	Protein	46 6	37%
	Extractives	12.6	6 7
	Ash.	8.3	1.2

Approximate Composition Of Fresh Adult Brain :—

	Substance	
1.	Water	~1
2.	Solids	23-1
3.	Organic extractives	11-20
4.	Total lipids	12–15
5.	Cholestrol	3.6–4.2
6.	Phospholipids	5.7–6.8
7.	Glycolipids (Cebroside)	1.3-2 6
8.	Sulpholipids	0.66–1.8
9.	Proteins (neuro)	8.0–9.0

The masthiska is nothing but a pittadharaakala. The Majja dharaakala is situated in the head. There is an inter-dependence and inter-relation between pitta dharaa kala and majja dharaa kala. (Dalhana Su. K 4/40)

Mode of action of unctuous substances in pre-operative procedure :-

Before the administration of eliminatory processes it is necessary to adopt oleation and sudation therapies. But the application of oleation therapy is also advocated even after eliminatory process to retain the strength of the individual.

(AH. Su. 18/57)

Just like a vessel smeared with oil, water slips down from it, without any application of force, so also in the body by the application of oleation therapy the moisted and vitiated doshaas will be alleviated easily. (Cha. Sid 6/11).

If Sudation is administered after oleation, it ultimately brings vaata under control and there by it helps for facititating the easy elimination of faces, urine and semen.

(Ch. Su 14/4)

After oleation and sudation therapy if shodhana therapy is adopted then the entire doshaas will come out of the body, just like a vessel which is lined with unctuous substance, is filled and then emptied. It empties the entire water contained in it.

(Su. Chi. 33/40).

The dirty cloth will be separated from dirit after it is washed with water. So also in the body, after oleation and sudation therapy the vitiated and aggravated doshaas will be thrown out of the body in their entirety. (Ch. Si. 6/73)

A cloth will absorb only sufficient quantity of water but rejects the excess quantity of water. So also in the body depending on the power of digestive fire the unctuous substance will be absorbed or thrown out if excess is taken inside.

(Ch. Su. 13/96)

Just as water poured on a clod of earth in quick succession oozes out after sltghtly saturating the the latter, so also oleation therapy administered in quick succession in a day, goes waste without oleating properly. (Ch. Su. 13/97)

The application of oleation and sudation therapy will enhance the doshaas and helps them to come from shaakha (Rasa to shukra) to kostha (gastro-intestional tract) and then they can be removed very easily. The unctuous substances will function mainly in three ways. (Su. Chi. 33/47)

1. Bruhmana (Roborant)
2. Shamana (Alleviating)
3. Shodhana (Eliminatory)

All these types of fat add to the unctuousness, invogoration lustre, strength, corpulence of the body and alleviate vaata, pitta and kapha. (Su. Chi. 1/87)

The bones of domestic, wet land and aquatic animals or creatures must be broken to bits and cooked in water. The unctuous fluid obtained must again be cooked in the decoction of decaradicles (Dasha moola) and to it add

1. Jeevaka
2. Sphota
3. Rushabhaka
4. Vidaari (lat Pueraria tulserosa D-C)
5. Kapikacchu

and drugs which are of vaata curative property or life promoting drugs (Jeevaneeya gana group) and double the quantity of milk.

USE :— To cure the vitiated vaata which is affecting the vessels, joints, bones and other cavities, the above preparatlon must be used in the form of errhine (nasal medication), inunction (Abhyanga). Potion (Paana), and unctuous enema (Anuvaasana vasti).

Specially for those suffering from loss of marrow as well as those who suffer from loss of semen and vital essence, the above decoction will give strength and robustness and acts like ambrosia. (Ch. Chi. 28/124 to 127)

Disadvantages of taking excessive nourishing diet

One who takes excessive unctuous, sweet, heavy, and slimy substance, newly harvested rice, fresh wine, meat of marshy and aquatic animals, cows milk and its preparations and food preparations made of sugar candy and pastry but is averse to physical exertion, indulges in sleep during day time, and lies on bed or siting at ease all the time will fall as a victim to the diseases like obstinate urinary disorders, including diabeties, carbuncles, urticaria, pruritis, Anaemia (Paandu), fever, obstinate skin diseases due to Aama, dysuria. anorexia, drowsiness, sterlity, excessive corpulence, laziness, heaviness of the body, adhesion of the channels of sensory organs, delusion, wandering, oedema and such other diseases. The effects of refreshing regimen are neutralised by suitable antidote. These diseases which are produced due to refreshing regimen are bound to occur at any cost. (Ch. Su. 23/1 to 7)

The fresh fat of the alligator, fish, tortorise or the propoise prepared in the same way, as already recomended, must be given as an errhine (Nasya) and potion (Paana).

(Ch. Chi. 28/128)

Unctuous therapy is recommended to enhance the digestive fire; intake of unctuous substance may produce indigestion or dyspepsia but just like a wood which is having good essence of unctuous material will continue to burn for a longest period so also the unctuous substance will make the digestive fire in a state of equlilibrium for a lengthy period.

(Ch. Chi. 15/222, 213)

CHAPTER II

SUDATION THERAPY (SWEDAKARMA)

It is defined as the process by which the sweat or perspiration of the body will be produced. It cures stiffness, heaviness and coldness of the body. It is otherwise called as 'Fomentation therapy'.

The derivation of the word sweda :-

. The word sweda is derived from swid gatra pratyaya and bhaavavaachaka nitch and Autch. The production of sweda is the natural process of the body. The word swedana is a napumsaka linga which is produced by 'nitch' and 'lyut' pratyaya.

General introduction on sweda :- Sweda is the internal excreta of the body and it is the excreta of the medas.

(Cha. Chi. 15/18)

The word mala (Dirt. impurity) is used as it produces malina (dirtiness or impurity) of the body. Sweda causes dhaarana (retaining or holding) of kleda in the body. Kleda is one of the watery portions of the body. It regulates the watery proportion of the body. (A.H. Soo. 11/5). Mootra (urine) transmits kleda to the different parts of the body. The total watery proportion of the body is 10 anjalis, and this will be present in the form of mootra (urine), faeces (stools) and Lasika of Vrana (ulcer) rasa (chyle), rakta (blood) and twacha (skin). Owing to the hot property srotovikaasa (dilatation) takes place. As a result of that the kleda will come out along with sweda from the skin.

Arunadatta is of the opinion that the middle portion of the skin of the body consists of kleda. Hairs (Romaas) are being supplied with nutrition and thereby cause dhaarana of them.

(A.H. Soo. 11/5). Sudation therapy is said to be the best treatment for vaata and kapha diseases. (Cha. Su. 14/3)

In some of the diseases arising out of vaata, kapha, sweda is a contra-indication. Kaamala (Jaundice) and udara (in some abdominal diseases). The opposite line of treatment of sweda is sthambana. (Astringent therapy). It is a therapy which is defined as thing which prevents mobility and flow of the bodily substance. It includes the control of diarrhoea, dysentry, and vishavega, vedana vega and daaha vega, etc.

After the oleation therapy sudation therapy must be adopted to regulate the movements of urine and faeces, etc., without any obstruction. The stiffness of the organs of the body will be properly regulated undoubtedly. (Cha. Su. 10/5)

Properties and actions of swedana drugs :-

The drugs to be used in sudation therapy should have the following 9 properties namely that (Ushnata), sharpness (Teekshnata), subtleness (sooksmata), rough (Rookshata), and heaviness (gurutva).

Out of these 9 properties sara, snigdha, sookshma, drava and guru are also found in drugs used in the oleation therapy. The properties of swedana drugs and their action are dealt one by one below :-

1. **Ushnata** :— This is originated from agneya (hot) guna, (property) and it is the opposite of sheeta (cold) guna (property). This produces unenthusiasm, relieves stiffness, moorcha, (coma) thirst (trushna). Burning sensation (daaha) and sweda and promotes digestion in the body. The property of heat can be ascertained by touch. (Sus. Su. 41/11 & 17, 46/515)

Sheeta guna which is the opposite of ushna guna (hot property) has the following properties :—

1. Ahlaadana, 2. Sthambana, 3. Moorcha, 4. Trishna,

5. Daaha and, 6. Lessening of sweda production.

2. **Teekshna** :— Is also the product of agneya guna. It produces daaha (burning sensation) paaka and sraava (movement) This is one of the important properties of swedana drugs.

3. **Rookshata** : — This is defined as a property of non-unctuous. It is the opposite of Snigdha guna. It causes drudhata (Firmness) of the body by separating the softness of the body. (Sus. Su. 46/516, Cha. Su. 26/–). This property can also be felt by touch (i.e. it is also sparsha graahya). This consists of predominance of vaayavya and agneya bhootas. According to Hemaadri, it is a property of the drug which causes dryness and vitiates vaata and alleviates kapha in the body.

4. **Sthirata** :— This is the opposite of sara guna. It causes obstruction to vaata and mala. It is a common property of astringent drugs. (Sthirata—firmness or stability)

Introduction to drugs used in swedana therapy :

The drugs that are used in Charakasamhita, Susruta Samhita and Astaanga Hridaya for the purpose of sudation therapy are mentioned below. For full details readers are requested to refer original books on the subject. Here only a brief review of the drugs used in sudation therapy is given below.

Swedopagana :— Drugs used to produce sudation in the body are called Swedopagana viz Shobhanjana (Morniga oleiger), Eranda (Racinus communis), Arka (Calotropis gigantica), Vriscira (white variety of Boerhaavia diffusa), Punarnava (red variety of Boerhavia diffusa), Yava (hordeum vulgare), Taila (Sesamum indicum), Kulatha (Dolichos biflorus), Maa ha (phaseolus mungo) and Badara (Zizyphus jujuba). These 10 drugs are adjuvants of fomentation. (Charak Sutra 11/22)

11]

Drugs used in pinda sweda :—

In order to give pinda sweda to a patient, a bolus must be prepared with the following drugs. This is specially given in diseases of vaata origin :·Tila (Lat Sesamum Indicum), Maasha (Lat Phaseolus roxburghii), Kulatha (Lat Dolichosroxburghi), sour preparations, ghee, oil, meat, porridge, pudding paayasa and flesh.

For the purpose of giving fomentation in diseases of kapha orgin, a bolus must be prepared with the following materials :— Faeces of cow, ass, camel, pig and horse along with grains of barley, with chaff, sand, dust, stone, dried cowdung and iron powders.

Drugs or materials used for naadi sweda :—

Naadi sweda is very useful in kaphaja eisorders. The water should be boiled with the following drugs and the steam that is going to come out of it after boiling must be given in the form of naadi sweda :— Varuna (Crataeva religiosa), Amritam (Tinospora cordifolia), Eranda (Ricinus communis), Shigru (Moringa oleifera), Moolaka (Raphanus sativus), sarshapa (Brassica nigra), vaasa (Adathoda vasica), Vamsa (Bambusa arundinacea), Karanja (Pongamic pinnata), Arka (calotropis gigantica), Ashmanthaka (Bauhinia racemosa), Shobhanjana (a variety of shigru), saireya (Bauhinia prionatis), maalati (Fasminus grandiflorum), surasa [Ocimum sanctum] and Arjaka (Ocimum gratissimum).

For patients who are suffering from vaata sleishmik diseases, naadi sweda should be given with a steam coming out of the water which is boiled with the following drugs :— Bhutika (Trachys permummami spreague), pancha moola (roots of Aegle marmelos), Oronylium indicum, Gurelina arborea, Stereospermum suaveolens and Clordendrum phlomidis, added with wine, whey, urine and acidic preparations.

Materials used in upanaaha sweda :— (Upanaaha = Poultice)

Upanaaha is defined as the proces of bandaging of the affected limb of the body, after applying sufficient ointment, the bandage is usually made out of leather etc., the poultice must be prepared with the following for the purpose of fomentation :— Wheat chips, barley flour, mixed with unctuous substances, acidic preparations, yeast, Jivanti (Leptandenia reticulata), Shatapushpa (Foeniculm vulgare), Uma (Linum usitatisimum), Kushta (Saussurea lappa) mixed with oil.

Leather with hair, devoid of bad smell and of ushna veerya (hot potency) animals like antelope etc., whose meat produces heat is to be used as bandage. In case of their non-availability, silk or woolen blanket may be used as an after, native

Materials used in avagaaha sweda :— (Tub-fomentation).

The decoctions must be prepared in a big water tub for the purpose of giving fomentrtion. These decoctions may also be used for the purpose of giving fomentation in gheetubes, milk tubes and oil tubes.

Definition of prasthara sweda :—

A bed is prepared with the help of corn of the size of an individual, or with a pulse and pulaaka or vesavaara (The preparation of meat without bones and with long pepper, black pepper, ginger, sugarcandy and ghee. Paayasa (a milk preparation), krushara (thick kruel), utkaarika, pudding etc., covered with silk, wool or with the leaves of panchaangula (Ricinus communis), Urubaka (a variety of eranda), arka (Calotropis gigantica).

The individual must be well massaged all over the body and made to lie down over the above bed prepared for the purpose. This process is called prastara sweda, (Cha. Su. 14/42)

Drugs used in upanaaha sweda (Sushruta) :—

It is otherwise defined as kaakolyaadi gana (group) :-

1. Kaakoli-
2. Ksheerakaakoli-
3. Jeevaka-
4. Vrushabhaka-
5. Mudgaparni-(Phaseolus trilobus)
6. Maashaparni-(Teramnus labialis)
7. Meda-
8. Mahaameda-
9. Guduochi-(Tinospora cordifolia)
10. Karkataka shrungi-
11. Vamshalochana-(Bambusa arundinaceae)
12. Padmaya-(Nelumbe nucifera)
13. Prapoundarika (Nymphec lotus)
14. Vruddhi
15. Mrudveeka (Vitis vinifera)
16. Yashvanti (Leptadenia reticulata)
17. Yashtimadhu (Glycyrrhiza glabra)

Surasaadi gana dravyas used in upanaaha sweda :—

1. Surasa (Ocimum sanctum)
2. Shevtha surasa (White variety of ocimum sanctum)
3. Phaninjaka
4. Arjaka (Ocimum glatissimum)
5. Bhustruna
6. Summukha
7. Kaalamalika

8. Kaasamardha (Cassia occidentalis)
9. Kshavaka
10. Kharapvshpa
11. Vaayuvidanga (Embelica ribes)
12. Kayaphala (Myrica nagi)
13. Suraei (Ocimum sanctum)
14. Nirgundi (Vitex negundo)
15. Kulaahala
16. Pracheebala
17. Indukanee
18. Kaaka maachi (Solanum indicum)
19. Phanzee
20. Vishamusthi (Aconitum hetophyllam)

(Su. Su. 38/18)

Elaadi gana dravyas used in upanaaha sweda :—

1. Elaa (Elettaria cardamomum)
2. Tagara (Valeriana walachi)
3. Kushta (Saussurea lappa)
4. Jataameamshi (Nardostachys jatamamsi)
5. Dhyaamakha (Coriandrum sativum)
6. Twak (Chinnamomum zeylanicum)
7. Naagranakha (Mesua ferrea)
8. Priyangu (Callicarpa macrophylla)
9. Aarenuka
10. Vyaagranakha
11. Shukti (Mother of pearl)
12. Chandana (Santalum album)
13. Sthouneyaka

14. Shreeveshtaka (Pinus roxburghii)
15. Chocha
16. Choraka (Angelia glance)
17. Vaaluka (Sand)
18. Guggulu (Balasasamodendrom mukul)
19. Sarjarasa (Vateria indica)
20. Turuska (Astingia excelsa)
21. Kundaru (Coccinia indica)
22. Bhadradaaru (Cedrus deodara)
23. Agaru (Acquilaria agallocha)
24. Kumkuma
25. Sprukkaa
26. Punnaga kesara
27. Usheera (Vesiveria zizanioidis)

Bhadradaarvaadi Gana used in Saalvanaadi Sweda :—

1 Bhadradaaru (Cedrus deodara)
2 Meshashrungi (Gymnema sylvestra)
3 Kushta (Saussurea lappa)
4 Shathaavari (Asparagus recemosus)
5 Haridra (Curauma longa)
6 punarnava (Boerhavia diffusa)
7 Varuna (Crataove religiosa)
8 Vasuka (Indigofera enneophylla)
9 Bala (Sida cordifolia)
10 Vasira (Gynandropsis gynandia)
11 Atibala (Sida rhombifolia)
12 Kanchanaka
13 Aartha galaa

14 Bhaarangi (Clerodendrom serratum)
15 Kachura (Curcuma zedoaria)
16 Kaarpasay (Gossypium herbaceum)
17 Shallaki (Boswellia serrata)
18 Vrushchi kaali
19 Kuberakshi (Stereospermum suaveolem)
20 Pattura
21 Veerataru
22 Badara (Zizpohus jujuba)
23 Sahadara (Barleria caerulea)
24 Yava (Hordeum vulgare)
25 Agnimantha (clerodendrom phlomidis)
26 Kola (aizyphus sativa)
27 Vatsadhani (Tinospore cordifolia)
28 Kulatha (Dolichos biflorus)
29 Eranda (Ricinus communis)
30 Maasha (Phaseolus roxburghil)
31 Ashmanthaka (Bauhimia racemosa)
32 Dashamoola (Decaradicles)
33 Alarka (Calotropis zeylanica)

Vidaarigandhadi Gana :—

1 Vidaarigandha (Desmodium gangeticum)
2 Vidaari (Pueraria tuberosa)
3 Sahadeva (Sida rhombifolia)
4 Vishwadeva
5 Swadanstra (Tribulus terestris)
6 Prithakparni (Vratia picta)
7 Shataavari (Asparagus racemosus)

8 Saariva (Hemidesmus indicus)
9 Black saariva
10 Jeevaka
11 Rushabhaka
12 Maasha (Phaseolus roxburghii)
13 Kshudrasaha (Trachyspermum roxburghianum)
14 Bruhati (Solanum indicum)
15 Kantakaari (Solanum xanthocarpum)
16 Punarnava (Boerhavia diffusa)
17 Eranda Recinus (communis)
18 Hamsapaadi (Adiantum lunulatum)
19 Vrischikaali
20 Rishavi

Dashamooladi Gana used in Formentation :—

1 Gokshura (Tribulus terrestris)
2 Bruhati (Solanum indicum)
3 Bruhat bruhati (Bigsize of Solanum indicum)
4 Prisniparni (Uraria picta)
5 Vidaarigandha (Desmodium gangeticum)
6 Bilwa (Aegle marmelos)
7 Agnimantha (Clerodendron phlomidis)
8 Shyonaka (Oroxylu indicum)
9 Kaashmari (Gmuina arborea)
10 Paatala (Stereospermum suaveolens)

(Sus. Su. 39/67 to 70)

The Types of classification of Fomentation :—

The types of classification of sweda depends upon whether it involves the agni or not, secondly it is based on its usage to one part of the body or the whole of the body. The third classification is based on whether the fomentation is wet or dry. These are the three types of classification. The types of fomentation that can be adopted to one organ of the body are sankara, naadi, etc., the prasthara and jentaakasweda are applicable to the entire body. Unctuous types of fomentation are prescribed for vaata disorders and the dry types of fomentation for kapha disorders. Unctuous and dry types of fomentation together are being adopted in diseases of vaata and kapha. There are ten types of classification of swedas according to the application, which donot require heat.

1 Vyaayaama (Exercise)
2 Ushnasadana (Residing in a warm chamber)
3 Gurupraavarnam (Wearing of heavy clothing)
4 Kshudha (Hunger)
5 Bahupaanam (Excessive drinking)
6 Bhaya (Fear)
7 Upanaaha (Application of poultice)
8 Krodha (Enragement)
9 Aahata (Wrestling)
10 Aatap (Exposure to sun's rays)

Vyaayaama (Exercise) :— It is defined as that which produces tiresomeness in the body. (Sus. Chi. 24/36)

Exercise is contra-indicated in the following Persons :—

Persons who are suffering from diseases of vaata and pitta, children, old aged, those suffering from agnimaandhya i.e., indigestion, cachexia, phthisis, cough, asthma and ulcer, after a meal, after sexual intercourse and after a fit of vertigo.

(Sus. Chi. 24/27, 28).

Benefits of exercise :— Exercise makes the body stout and strong, helps the symmetrical growth of limbs and muscles, and improves the complexion and digestive fire. It prevents laziness and makes the body light and glossy and firm and also compact. The power of tolerating fatigue and weariness and different variations of temperature, thirst etc., It leads to a state of no disease and is the best means of reducing obesity, (Corpulency) of the body. In case of vaata diseases there will be shithilata (flacidity) of maamsa and peshi To rejuvinate and to alleviate the muscle tissue, exercise will be very beneficial. It should be done half of the strength of an individual after taking suitable unctuous food or diets. Exercise must be stopped as soon as sweat is seen on the forehead. Maximum exercise must be done in cold season and vasanta ritus. Less exercise must be done in other seasons of the year.

Diseases arising out of excessive exercise :— Consumption, Haemorrhage, thirst, phthisis, aversion to food, vomiting, illusiveness, weariness, fever, cough and swaasa (asthma).
(Sus. Chi. 25/26)

Ushna Sadana (Hot House)

It is defined as one which consists of a chamber characterised by a thick wall and absence of windows, will produce the required warmth, as to produce sudation to a person without using fire (agni). This is a type of sudation therapy. (Cha. Su. 14/64)

Gurupraavarana :— It is a type of Niraagni sweda (without fire). The patient will be made to cover his body with heavy clothes or woolen rugs. It produces the desired result of production of sweating.

Kshudha :— When a person is hungry (with good appetite) and if he fails to take food it produces sweating in the body.

Bahupaanam :- Sudation is produced in an individual if one resorts to excessive drinking of alcohol. (Madya)

(Cha. Soo. 14/64)

Bhaya :— Due to excessive fear a person gets fomentation. Fear will stimulate the nerves of sympathetic and parasympathetic and thereby produces fomentation in the body. (Text book of physiology by Gyton page 646). When the sympathetic nerves are stimulated, they produce fomentation in the body and evacuation of faeces and urine.

Krodha :— The sudation in an individual will take place when he is enraged, which is due to vitiation of pitta. Due to the presence of ushna (hot property) sweda takes place. According to Gyton during the process of enragement, the centre situated in the Hyopothalamus will be stimulated as a result the stimulation of alimentary canal, Haemopoetic system. Fomentation produce stimulation of other organs of the body

Upanaaha :—Poultice has been included in the saagnisweda. Here without applying direct heat the patient will be fomented by applying medicines [lepa] on the body of the individual [Chakrapani teeka on Ch. Su 14/64]. Upanaaha that is poultice, It is of two types :— 1. involving direct application of heat and 2. Niraagni [which doesnot require direct application of heat].

Drugs used in the application are mentioned below :—

[Cha. Su. 3/18 to 29]

Kola [zizyphus jujuba], Kulatha [Dolichos bifilous], Suradaaru [Cedrus deodara], Raasna [Pluchea lanceolata], Maasha [Phaseolus radiatus], Atasi [Linumusi tatssimum], and fruits of eranda [Ricinus communis], etc.

When the patient is suffering from vaata diseases, the above drugs must be powdered and mixed with sour drugs, vinegar and to be warmed and applied, The vesavaara prepared with the meat of marshy animals must be applied to cure the vitiated vaata in the body. Vesavaara is made up of minced flesh devoid of bones, steam boiled and mixed up with molasses and ghee as well as pippali [Piper longum] and Maricha [Piper nigrum].

An ointment made up of the following aromatic drugs must be used to cure the vitiated vaata :—

Dashamoola :—

1. Aegle marmelos 2. Oroxylum indicum 3. Gmelino arborca 4. Stereospermum suaveolens 5. Cleodendrum phlomidis 6. Desmodium gangeticum 7. Uraria picta 8. Solanum indicum 9. Solanum xanthospermum 10. Tribulus terrestris, and fat [Ghrita, taila, vasa and majja].

To cure the vitiated vaata the lepa of the following may be applied on the body :—

Kushta (Saussuera lappa, Shataahva (Foenicum vulgare), Vacha (Acorus calamus), powder of yava (Hordeum vulgare), and oil mixed with aamla (sour) drugs. (Cha. Su. 3/20).

To cure the abdominal pain, lepa made up of yava (Hordeum vulgare) mixed with buttermilk and alkalies must be applied on the udara (Abdomen).

In case of vaatarakta (Gout) the lepa of the following drugs must be applied on the body :—

1. Two types of shataahva (Foeniculum vulgare) 2. Madhuka (Glycyrrhiza glabra) 3. Madhooka (Madhooka indica) 4. Balaa [Sida cordifolia] 5. Priyaala [Buchanania lanzan] 6. Kasheruka [Scirpus grossus] ghee, 7. Vidaari [Ipomea panniculata] and sugar. [Cha. Su. 3/21].

To cure the pain of Gout the lepa [unguentum] of the following drugs must be applied, on the effected part :—

Plate No. 7. Tamaka Swaasa (Bronchial Asthma) patient with Siro-lepa on his head

1. Raasna [Pluchea lanceolata] 2. Gudoochi [Tinospora cordifolia], 3. Madhooka [Glycyrrhiza glabra] 4. Two types of Balaa [Sida cordfolia and Sida rhombifolia] 5. Jeevaka— 6. Rushabhaka— 7. Ksheera [milk] 8. Ghee 9. Honey and 10. Bees wax.

To cure the complaints of Gout the lepa [unguentum] of the following drugs must be prescribed :—

1. Ghrita 2. Powder of Godhooma [Triticum salivum], and 3. Goat's milk.

Ungnentum for hedache :—

1. Nata [Valeriana] 2. Utpala [Nymphaea alba]
3. Chandana [Santalum album] 4. Kushta [Saussurea lappa]
5. Ghrita [ghee]

The drugs mentioned above are powdered and the unguentum is prepared and applied over the head to relieve headache.

(Cha. Su. 3/23).

Unguentum for headache :—

Prepare the lepa with the following drugs and apply it over the head :—

1. Prapoundrika – (Nymphea lotus–red variety) 2. Suradaaru – (Cedrus deodara) 3. Kushta – (Saussurea lappa) 4. Yashtaahva – (Glycyrrhiza glabra) 5. Elaa – [Elettaria cardamomum] 6. Kamala – [Nelumbo nucifera] 7. Utpala – [Nymphaea alba] 8. Loha - [Acquiloria agallocha 9. Erakaa – [Typha angustifolia] 10. Padmaka – [Prunus cerasoides] 11. Coraka – [Angelica glanca] 12. Ghrita - [ghee].

Unguentum for chest pain :

The following drugs are taken and powder is prepared, and it is mixed with ghee and oil and made warm and applied over the chest. 1. Raasna (Pluchea lanceolata], 2. Haridra (Curcuma Longa), 3. Darruharidra (Berberis aristata), 4. Nalada (Nardostachys jataamaamsi), 5. Two varieties of shataahva (Foeniculm vulgare and Foeniculum capillaecum), 6. Two varieties of Devadaaru (Cedrus deodara), 7. Root of Jeevanti (Leptadenia reticulata), and 8. Sugar. To relieve the burning sensation in the body the Unguentum prepared with the following drugs after mixing it with ghee must be applied on the body of the patient. 1. Sugar, 2. Lataa (Rubia cordifolia), 3. Vetasa (Salix capria), 4. Padmaka (Prunus cerasoides), 5. Nalina [Nelyavasa [Alhagi psudalhagi], 8. Kushta [Desmostachya bipinnata], 9. Kasa [Saeharum-spontaneum], 10. Jala [Pavonia odorata], 11. Erakaa [Typha augustifolia].

Unguentum to Relieve cold sensation in the body instantaneously :

1. Saileya [Permellia perforata] 2. Ela [Elettaria cardamomium] 3. Kushta [Sau surea lappa] 4. Chandana [Sanitalum 5. Nata [Valeriana wallachi] 6. Twak [Cinnamomum zeylanicum] 7. Suradaaru [Cedrus deodara] 8. Raasna [Plachea lanceolata]

To alleviate skin disease and to reduce diaphoresis :—
The following unguentum must be applied on the body of the patient :—

1. Shireesha [Albizzia lobeck] 2. Laaamajjaka [Cymbopogon jwarancusa] 3. Hema [Mesva ferrea] 4. Lodhra [Symplocos roxburghii]

Ungnentum used to remove bad smell from the body :—

1. Patra [Cinnimam tamala] 2. Ambu [Pavonia adorata] 3. Lodhra [Symploces racemosa] 4. Abhaya [Terminalia chebula] 5. Chandana [Sanitalum album]

Aahata [WRESTLING]

Due to wrestling, sweating will be produced. When a person akes part in the wrestling, then swealing will be produded.

Aatapa Sweda :—

When an individual is subjected to Sun's rays, then. the sweating will be produced. In case of diseases of the skin Aatapa sweda will be done.

1. Kushta [Saussurea lappa] 2. Tamaala patra 3. Maricha [Piper nigrum] 4. Manahshila 5. Kaseesa.

Take all these in equal quantity and prepare a powder and mix it with Tila taila and keep it in Musita leaves for a period of 7 days and then apply as unguentum to body and make the patient to sit in Sun's rays, to ward off sidma and kilaasa [Skid diseases].
[Cha. Chi. 7/117 and 118)

Unguentum and exposure to sun's rays ;—

The patient suffering from leucoderma must drink a juice of Malapu (Kaakumbara) mixed with guda i.e. Treacle and then he should expose his body to natural sunlight.
(Cha. Chi. 7/162, 163)

Sushruta has advodated the use of Agni sweda in the diseases or disorders of kapha and medas associated with vaata. The following are the types of Agnisweda namely :— 1. Nivaata 2. Aataapa 3. Gurupraavarana 4. Niyuddha 5. Adhwagamana 6. Vyaayaama 7. Bharaharana 8. Amarsha and 9. Krodha. (Sus. Chi. 32/15)

Classification of sweda according to its guna :—

The classification of sweda is made according to the property of the drug used, eg. Singdha sweda and rooksha sweda.

Singdha sweda [Unctuous or wet fomentation] :—

It is defined as that sweda which is done with unctuous drugs. eg. Taila, Ghrita etc.

Rooksha sweda (Rough or coarse or dry fomentation) :— Here rooksha drugs are used. This is being employed in the disorders of kapha, medas and Aamadosha, etc. The materials used in rooksha sweda are sand, stone, metal and broken pot etc.,

According to the site of fomentation, sweda is divided into two types namely 1. Ekaanga sweda (fomentation is done to a part of the body) and 2. Sarvaanga sweda [fomentation all over the body].

Ekaanga sweda :— Here fomentation is done to one part of the body. eg. Naadi sweda, Sankara sweda and Vaaluka sweda, etc.,

Sarvaanga sweda :— Fomentation is done to all the parts of the body. eg. Kuti, Prastara, Jentaaka swedas, etc.

Sweda is further classified into three types :—

1. Rooksha sweda [Dry fomentation] 2. Snigdha sweda [Wet fomenation] and 3. Snigdha rooksha sweda [Wet and dry fomentation]. [Cha. Su. 14/66]

In the case of diseases of kapha, dry fomentation is done and in case of vaata diseases, unctuous or wet fomentation is done. Both wet and dry fonetation must be done simultaneously in vaata and kapha diseases.

Classification of sweda based on the type of Fomentation adopted :—

Classification of Sweda (Soft fomentation) 2. Madhyama Sweda (Medium fomentation) 3. Mahaan sweda (strong fomentation).

In case of persons who are having weak body, soft fomentaion and in case of persons who are having medium strength, medimum fomentation and in case of very strong persons, strong fomenation must be adopted.

13 Types of fomentation according to charaka :—

They are 1. Sankara, 2. Prasthara, 3. Naadi, 4. Parisheka, 5. Jentaaka, 6. Ashmaghana, 7. Karshu, 8. Kuti, 9. Bhoo, 10. Kumbhika, 11. Koopa, 12. Holaaka and 13. Avagaaha.

1. Sankara sweda :— (Cha. Su. 14/41)

Sankara sweda is defined as fomentation done with a bolus having some drugs with or without clothes.

2. Prasthara sweda :—

A bed is to be prepared of the size of an individual with corn, pulse and pulaaka [a type of grain], or vesavara [a meat preparation without bones and with long pepper, black pepper, ginger, sugarcandy and ghee]

Paayasa [milk preparation], Krushara [thick gruel], Utkaarika [Pudding] etc., covered with silk, wollen or with leaves of Panchaangula [Ricinus communis], Urubaka [a variety of Ricinus communis] and Arka [Calotropis gigantica]. The patient should be made to lie on this bed after he is dully and completly massaged. This method is called as prasthara sweda.

In Ashtaanga Sangraha, the prasthara sweda has been defined as Samsthara sweda. The drugs which are indicated to produce sweda are to be taken in a pot or vessel and its mouth should be covered with cloth and it should be heated, afterwards Amla kaanji and Amla dravyas are to be added to it. After it is heated sufficienctly the same is to be taken into a vacuum room where wheat, grass etc., are spread over. On the upper part of these grains the leaves of vaata alleviating drugs must be spread over or else clothes made out of wool or silk may be used to spread over it. Then, the patient must be made to lie down over it. After he is duly covered with the skin of animals, or the wollen rugs. The ultimate result will be the production of sweat in the body of the individual. This is called as Prasthara sweda.

(Cha. Su. 14/42)

3. Naadi sweda :—

It is a process by which the person is made to perspire by using a tube through which a medicated watered steam will be passed on the body of the individual.

Drugs used in Naadi sweda are :— roots, fruits, leaves and buds, etc., of plants or flesh and head, etc.. of animals and birds, which bring about heat in the body of an indivdual, will first of all be mixed with acidic, sait or unctuous substances, urine, milk, etc., The addition of the above drugs, depends upon the nature of the diseases.

The method of fomentation of naadi sweda :—

The above mentioned drugs must be taken in sufficient quantity and to be kept in a pitcher and its mouth should be closed and sufficiently tied it. Its vapour or steam must be made to go through a tube having a connection on one side of the pitcher. It should be made of Sareshika or leaves of Vamsha (Bamboosa-arundinaceae), Karnaja (Pongamic pinnata), or Arka (Calotropis gigantica), with its front part having the shape of a trunk of an elephant and then connected to the pitcher. The tube or pipe must be of the size of one vyaama (91.44 cms.) or half vyaama (45.72 cms.) long with its circumferance being $\frac{1}{4}$ of a vyaama. (11.43 cms.) in the distal end.

All the holes in the pipe must be well covered with leaves of Eranda (Ricinus communis) etc., which alleviates vaata. The individual who has undergone oleation therapy wirh suitable massage, then only the steam vapour must be passed through the curved tube or pipe on the body of the individual.

The purpose of using the curved tube is to regulate the vapour so that the patients body may not burn and his body will b fomented comfortably. This method is known as Naadi Sweda.

When the fomentation is to be done to a patient in a very high dose, then only one vyaama must be used. This type of sweda is adopted to induce sudation to a part of the body or rarely to the whole part of the body. If all parts of the body are to be subjected for this type of therapy, then, it is called as '**Baaspa sweda**.'

This consists of an instrument of the size of 7 feet in length, 3 feet in breadth and 3 feet in height must be prepared. Underneath it an empty compartment must be prepared to keep the vaata alleviating decoctions on it. The patient must be made to lie on the above table with his body covered with clothes. The head must be kept outside the chamber. Precaution should be taken to see that the patient lies down comfortably. And the upper part of the table should be closed by keeping the head outside till the patient gets samyak swinna lakshanaas (i.e. signs and symptoms of proper sudation). The body of the patient may be changed to different sides as per the discretion of the attending physician during the said therapy.

4. Parisheka sweda :—

It is a process by which the vatta alleviating fluid will be made to pass through the different holes of the pitcher on the body of the individual who has been subjected for oleation therapy.

Method :— Pitchers, vaarshanika (small not having a number of holes at the bottom or tubes or pipes made up of bamboo, nala i.e. Phragmites karkatrin, etc.,) are to be filled with lukewarm kashaya (decoctions) of the roots etc.. of the drugs which can cure vaata diseases. The Showers are to be taken by an individual as soon as he will be well massaged with snigdha (unctuous) mater.

ials, and has been covered with cloth. This is called as Parisheka sweda.

(Cha. Su. 14/44)

The modified method of this is called as 'Sarvaangadhaaraa, and it can be effectively used in case of Pakshaaghaata (i.e. Paraplegia) and other serious vaata disorders.

Properties of Sarvangadhaaraa :- The pouring of a lukewarm unctuous fluid over the body at a distance of 13 angulas (inches) will produce the following results :—1) Drudataa in the body (firmness), 2) Vrishataa it increases vrilific power in the body, 3) It promotes agni in the body, 4) It increases ojas in the body, 6) It promotes sthairya in the sense organs and also discharge their function properly, 7. It delays old age, 8) It helps in healing of fracture of bones, 9) It keeps all the doshas in equilibrium or far away from their pathological state. (Dhaara kalpa). This type of treatment must be done to a patient when he is made to lie down on a droni.

Droni

The Droni or a wooden plank must be made up of any one of the following trees :— 1) Plaksha (Butea brondos), 2) Udumbara (Ficus glomerata), 3) Chandana (Santalum album) 4) Varuna (Crataeva religions), 5) Pippali (Piper longum), 6) Devadaaru (Cedrus deodara), 7) Punnaga (Boerhavid diffusa), 8) Kaitha, 9) Chocha, 10) Bakula (Mimusops elengi), 11) Ashoka (Saraca indica), 12) Asana (Terminalia tomeatosa), 13) Aamra (Mangifera indica), 14) Champaka (Michelia champaka), 15) Bilva (Aegle marmelos) 16) Nimba (Melia azadirachta), 17) Khadira (Acacia catechu), 18) Agnimantha (Clerodendron phlomidis), 19) Arjuna (Terminalia arjuna).

The log of wood must be selected among any one of the above trees and its length must be four hands and breadth must be one hand long. On the sides of the log of wood there should be an elevation. In the foot-end a hole should be made to allow the oil, to flow outside. In the head-end of the droni, there must be an edge of one hand length to keep the neck and there should be a circular place to keep the head. The head end is so arranged as to make all the oil poured on the head must be collected to the centre of the head end. There should bc a slope on its sides so that the oil should be drained to one place. There should be four handles on its two sides. This will facilitate easy movement of the Droni from one place to another.

(Dhaarakalpa 3, 4)

Persons fit to conduct Parisheka : (Parichaaraka)

The parichaaraka or assistant must remember what the vaidya has informed him and he must see that patient should be having patience (Savadhana) and he should be clean and good. Only such persons having the above qualities must be appointed.

(Dhaaraakalpa 7)

Dhaara Paatraa :

In order to pour or irrigate the oil over the body the following metals, etc., must be used to prepare it. 1. Spatika, 2. Rajata, (Silver) 3. Palaksha (Butea brondosa), 4. Mud, 5. Varaatika,

Medicines :— he kwatha must be prepared according to the predominant doshas in the body of the individual. To a healthy person a dhaara (pouring) of a medicine like taila and ghrita must be conducted.

In case of vitiated vaata, taila, ghrita, vasa and in **aggravated** pitta and blood-pure ghee and in case of aggravation of kapha only tila taila may be used. In case of vitiation of combination of vaata, pitta and rakta, an equal quantity of taila and ghritha must be used in case of vaata associated with kapha disorders, ¼ quantity of ghrita must be added to Tila taila and then only dhaaraa must be conducted.

Time for dhaaraa :— In case of individuals who are having dry body and in whom there is vition of pitta associated with vaata, then the period of conducting Dhaara must not exceed 2 muhurtas. In patients who are having singdha and kapha, in such persons, the dhaara must be conducted for only ½ muhoorta (36 minutes approximately) or else the appearance of sweat in the individual is an indication of stoppage of conducting Dhaara. The pouring of oil or fluid over the body must be done at a height of 13 angulas from the body. If dhaaraa is to be conducted with milk then fresh milk must be used daily. The Dhaanyamla must be changed once in 3 days only. When Dhaara is to be conducted with Taila then fresh oil must be mixed on the third day. After 7 days new oil must be used.

(Dhaara Kalpa sloka 17, 21)

Post operative measures (Paschaat karma) :—

When cold water is used for irrigation or pouring over the body it shoul be used cold, after allowing the patient to take rest, the soft massage must be conducted. Then the patient must be subjected for hot water bath. The water prepared with Dhaniya [coriander sativum] must be given to the patient for a drink or else the butter prepared with trikatu-shunti [Zingeber offiinale], pippali [piper longum], Mareecha [piper nigrum] must be given to the patient to drink or else gruel must be given to drink. The diet which is fresh and hot must be given to the patient. Patient must adopt regimen of diet and and a ctivities for equal number of days of Dhaaraasheka. [D. K. Sloka 23]

Indication of parisheka :—

In the following dlseases, parisheka can be profitably and curatively adopted :—

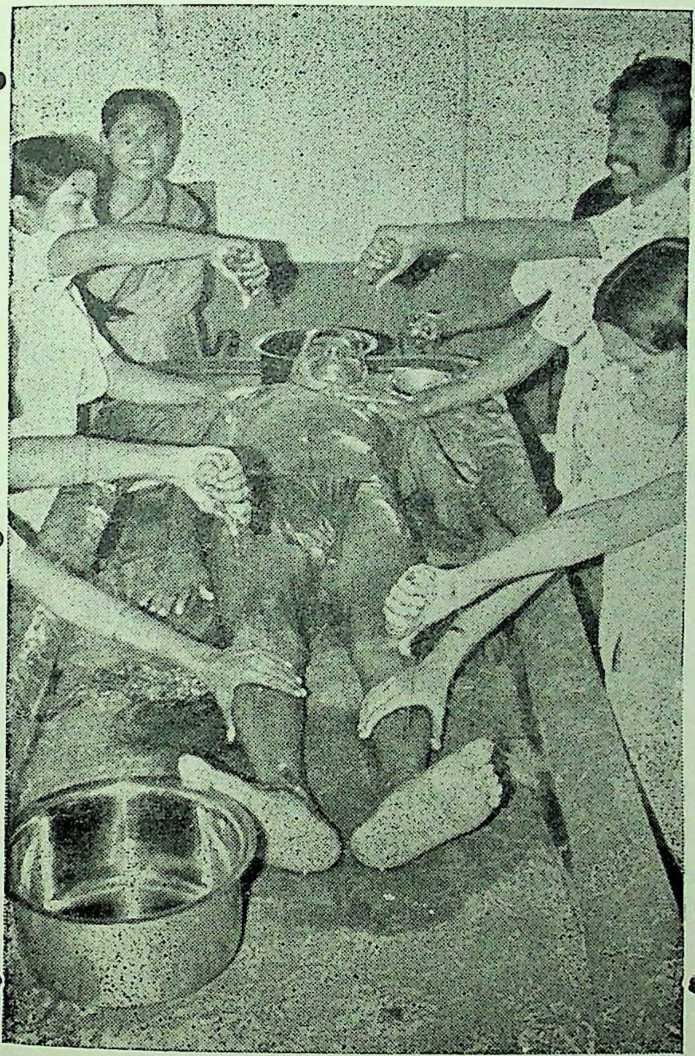


Plate No. 12. Process of Kaayasheka on a Patient of Hemiplegia with hypertension.

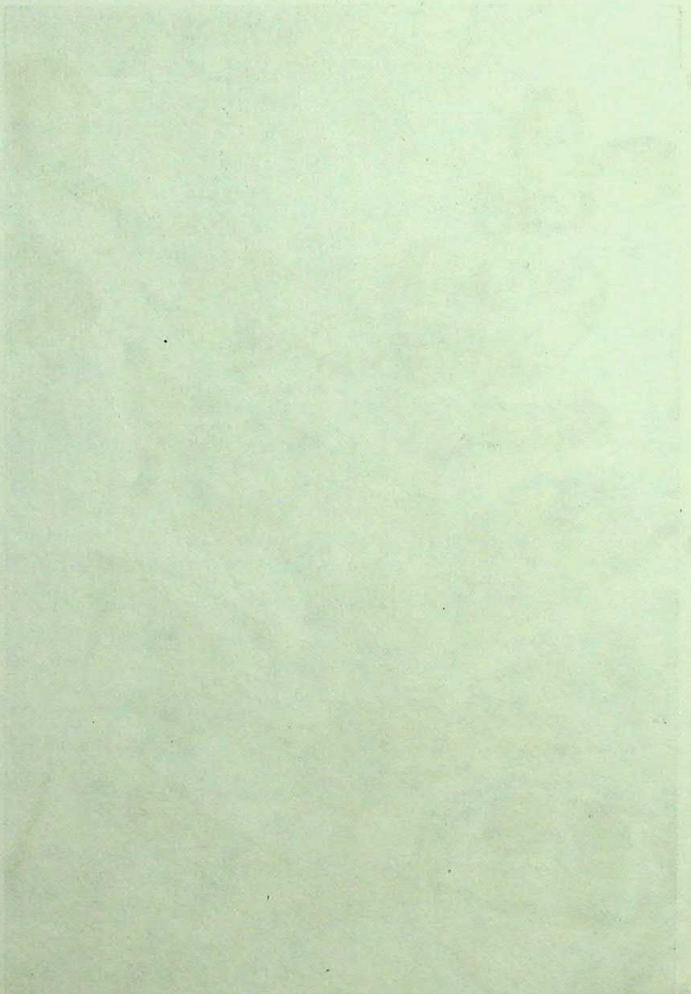


Plate No. 12. Process of Kasyap[illegible] on a Patient of Hemiplegia with [illegible] permission.

1. Gulma [Fantum tumour] 2. Bhagandhara [fistula-n-ano] 3. Tooni 4. Anaaha [Constipation] 5. Vrana [Ulcer] 6. Pratitooni 7. Shoola [Abdominal pain] 8. Abhighata [Accidental injury] 9. Toda [Pricking pain] 10. Udaavarta [Reverse Peristalsis or Mispersistalisis] 11. Kota [Eruption] 12. Moodavaata 13. Ashteela [Enlarged prostate] 14. Visarpa [Erisepelas] 15. Pleeha [Enlargement of the spleen] 16 Adhmaana [Abdominal Distension] 17. Vidradhi [Abscess].

In the above mentioned conditions only Ekaanga seka must be conducted.

The patient must be made to lie on a Taila droni and then only he should be subjected for parisheka and shirodhaaraa.

Sarvaanga dhaaraa :— [Plate : Photo] Pizichil :—

It is mentioned in Charaka Samhita. It is defined as a process by which the oil or fluid will be made to pour continuous over the body and head over the distance of 13 and 15 angulas respectively, for a specific period in a specific disease. This type of treatment is adopted in Karnataka and Kerala states. This is only a method of sarvaangadhaara, mentioned in Charaka and Sushruta samhithaas.

Method of conducting sarvaangadhaara [Pizichil] :—

The patient who is suffering from a particular disease must be anointed with unctuous drugs. Abhyanga (Smearing the body with oil) is done and he should be made to sit on a Taila droni specially prepared for the purpose. The head must be kept towards the east during morning and towards west during the evening. This is to make the body to get the rays of the sun during the process.

Patient must recite some ewasthivaachana and then only the vidya who attends on him will apply oil on his head and body. In case of diseases associated with kapha, Sahachaaraadi taila, Panchavalkala taila, mareechadi taila or elaadi taila etc., and in predominance of pitta disorders ksheerabala taila, Chandana taila, etc., must be used to conduct sarvaangadhaara. The head of the patient must be covered with Aamalakikalka, [Paste of] and it should be properly bandaged. When the dhaaraa of the head is to be done assodiated with the body, then there is no need of applying Aamalaki lepa on the head. Four cloth pieces of sibe 18½″ × 18½″ must be taken and they are to be dipped in the oil used for the purpose and then only sarvaangadhaara is to be conducted. The oil which is usdd must be collected with the help of a cloth and it can be mixed with new oil and used.

Proper time for condncting Sarvaangadhaara :— In case of vaata disorders the dhaara must be conducted for 5 naadis (2 hours), and in-case of vaata associated with kapha, it should be done for an hour.

Complications of sarvaangadhaara :— When the sarvangadhaara is done from a different height with cold meterials or with too hot oils, etc., they produce burning sensation, weakness, hoarseness of the voice, vomiting; bleeding, fever and urticaria, etc.,

Treatment :— The treatment for the above complaints must be done on the following lines :—

On the Ist day – Gandhoosha and Kavalagraha must be done and nasya must be given to the patient. Decoction prepared out of zinglber offcinal must be given to drink. On the IInd day anuvaasana vasti must be given. On the IIIrd day nirooha vasti, on the IVth day the treatment mentioned in sneha vyaapats i.e. compiications of unctuous administration, must be adopted and on the Vth day sarvaangadhaara must be conducted. After conducting sarvaangadhaara only soft massage (mridu mardana) must be given. It acts as vaatanulomaka. Constipation must be avoided as far as possible, otherwise, it produces anaha (constipation), agnimandhya (Dyspepsia), ajeerna, adhmaana (Abdominal distension) etc., When the patient is intending to take food he should be given a light diet with zingiber officinal.

Contraindications of diet and regimen :—

As soon as the patient is subjected to Sarvaangadhaara, he should observe strictly, the following restrictions :— He should not see, touch and think of a lady, as a result of this the semen (shukra) will be lost; exercise, exposure to sun'srays, suppresion bodily urges, taking cold things (which will produce obstruction in the tissues), sleeeping in day time, reading too much, one should not stand too much time in fumes cold atmosphere, one should not think too much and should not be enraged too much, one should not talk either too much or loudly. One should adopt celibacy (Brammhacharya), during the period of treatment and for an equal number of days after treatment. (Dhaaraakalpa 25, 26).
Avagaaha type of sudation :— It is a process by which the individual will be made to sit in a tub to produce fomentation to the body.

Method :— The patient must take bath in a tub, containing any one of the following fluids - decoction, milk, oil ghee, meat juice or hotwater that alleviates vaata of an individual.

(Cha. Su. 14/45).

Bhaavaprakasha is of the opinion that the person, must be made to sit inside a tube and his body must be dipped up to 4 inches above the nevel. The luke warm water must be poured on the skandha (shoulder). The tube bath must be done for a period of one muhurta (192 minutes) or else upto the occurence of sweda or (perspiration) on the body. Sometimes tub bath may also be made on alternate days- the following fluids may be used :- taila, milk and ghee.

Jentaaka Sweda :— This is a traditional name used since time immemorial, even during the period of Buddha. It is conducted by constructing a house surrounded with water.

Method of jentaaka sweda :- A land which is suitable for constructing a house must be selected. A house having a circular building must be constructed facing either towards the east or the north, in the side of the village in a fertile land. The earth must be black or golden coloured. The building must be constructed on the southern or eastern bank of a water reservior like a small or big pond or place contagious thereto. The level of the land must be uniformly plain and it should be at a distance of 7-8 aratnis (320 cms. to 365.2 cms). from the water reservoir. The height must be 16 aratnis. The building must be circular and uniform, and it must cleanly plastered with mud and it should posess many windows. A bench of the size of one artni (45.72 cms) height and one aratni breadth is to be constructed all around the wall upto the door. An oven made up of clay must be prepared in the heart of the room. Its height must be equal to that of an individual. It's diameter should be four hastaas (1.8 metres). It must be circular in shape and it should have many holes. The oven which is like a pillar must be having a lid. This should be filled up with fuel of khadira (Acacia catechu) and Aswakarna (Dipero carpusalatus) etc., and should be ignited.

When the vaidya feels that all the fuel is burnt and all the smoke has gone and the room is sufficiently heated by fire and as such be equipped with heat, necessary for fomentation, the patient who has undergone oleation therapy with oil containing vaata curing property must enter the room after covering his body with clothes. When the patient is about to enter into the room the physician should aduice the him as follows :- 'O, noble and kind one' enter the room for the sake of your well being and cure of your disease. Go over there and lie down on the bench comportably by changing your sides. Even if you are fainted, do not leave the bench, otherwise you may not be able to reach the door and you may die inside the room. When you are without obstructions, the sweat is drained out of the body sufficiently and all channels are light and free from all obstructions and there is no stiffness, numbness, pain, heaviness, then you should move towards the door through the bench.

You should not apply cold water, as soon as you come outside the room. If you do so it may adversely affect your eyes. The patient must take bathe with luke warm water, after he is relieved of heat and exertion, after threefourth of an hour and then only the patient mnst take meals. This process is known as Jentaaka sweda.

(Cha. Su. 14/46).

The purpose of having a house constructed surrounded by water is another way of protecting not only the eyes but also the body from over-fomentation.

Ashmaghna sweda :- The patient will be made to lie down on a stone slab which is suitably heated by drugs.

Method :- A compact stone slab of the height of an individual is to be heated with trees having vaata curing properties. All the wooden fire kept on the slab must be removed and hot water must be sprinkled over it. The slab must be covered with woollen or silk clothes. The person who is properly massaged all over the body and well covered with clothes should be made up of cotton, hide and silk should lie down on this slab. By this process, the patient will be comfortably fomented. This type of fomentation is called Ashmaghna sweda. (Cha. Su. 14/47 to 50).

The difference between Prasthara and Ashmaghna sweda is very less and is already explained.

Karshu sweda :- It is defined as that the patient will lie on a bed which is situated in the pit and the same should be filled below the bed with smokeless fire.

Method :- A physician who is having the knowledge of geography must see that a pit is dug of the shape of a flashk below the bed stead This pit or trench must be filled with fire which must be free from smoke. When the patient lies on this bed, will have comfortable sudation. (Cha. Su. 14/50).

Kuti sweda :- A patient will made to lie down on a bed in a cottage after he is duly massaged. The bed will be surrounded with furnances and thereby the patient will get conforfable fomentation.

Method :- The cottage with a thick wall, and round in shape should be constructed. Either it should be too high or too wide. There must not be any window in this cottage, The inner wall of the cottage must be plastered with drugs like :- Kushta (Saussurea lappa), etc., In the heart of the cottage there must be a bed which is well covered with sheets made up of cotton, silk, hide, kusha (kusha grass) blanket or Golaka (a type of woolen cloth). The bed must be surrounded with furnaces filled with fire. The person who has undergone sufficient massage must lie over this bed. Thus he will be fomented or sudated comfortably.

(Cha. Su. 14/52, 54)

Bhu aweda :—

This type of fomentation must be carried out on the same principle as that of Ashmaghana on the earth. Yet an auspicious area which is free from air must be selected for the purpose of conducting this type of fomentation.

(Cha. Su. 14/55)

Kumbhi sweda :

It is defined as that the patient will be made to lie down on a bed covered with thin sheet and beneath it a pitcher filed with decoctions of the drugs, which will pacify vaata, is buried in the earth.

Method :— A pitcher has to be filled with the decoction of drugs which alleviate vaata and buried inside the earth upto ½ or ⅓ of it. A bed or seat covered with a thin sheet should be kept over it and the patient must be either lie down or sit over it, whichever the case may be. Afterwards, either hot iron balls or stone must be put into the pitcher. The patient will get comfortable fomentation from the heat that is being emitted from the pitcher. Before adopting this therapy the patient must be subjected for oleation therapy and his body should be massaged and covered with clothes.

(Cha. Su. 14/56, 57)

Koopa sweda :— The patient will be made to lie down on a bed which is kept over a well like pit, containing the dung of elephants, horses and cows etc., and then ignited, The patient will be comfortably sudated.

Method:— A pit which resembles a well and of the width of a bed and twice as deep as wide must be dug out in an auspicious place which is not exposed to air. Inner portion of this must be cleaned and it must be filled with the dung of the following animals and ignited :- Elephants, horses, cows asses or camels.

A bed must be placed over this well, the individual who is sufficiently massaged and well covered must lie on this bed comfortably to get a comfortable fomentation.

(Cha. Su. 14/59, 60)

Holaaka sweda :— It is a process by which the patient will be made to lie on a bed which is kept on an ash burnt with the heap of dung of animals. Before the patient is made to lie on this bed, he should be suitably massaged and covered with a cloth to get comfortable fomentation.

Method :— A heap of dung of elephants, horses, cows, asses or camels of the size of a bed, must be ignited. When it is all well burnt and becomes smoke less, a bed covered with thin sheets must be kept on it. The individual must be suitably massaged and covered with a cloth must be made to lie on this bed. The patient with this procedure will get a comfortable fomentation which is good for the health of an individual. This fomentation is known as 'Holaaka sweda'.

Pinda sweda : (Pinda = Bolus) :—

It is a process by which the patient will be anointed with suitable oil and he will be massaged with the help of pinda on the affected part of the body. This is mentioned in Sushruta Samhita and charaka Samhita.

Method :— Take 12 palas (48 tolas) of Balaa moola (Sidacordifolia), clean it and cut into pieces. This must be added to 12 prastha (778 tolas of water) and heat it in a vessel and reduce it to 3 prasthaas (192 tolas). Take ½ quantity of decoction (96 tolas) and add equal quantity of milk to this mixture of shastika shaali (60 days paddy). Add ½ prasthaa (32 tolas) and one again heat it and when the rice is prepared it must be, taken outside and put it in a clean cloth measuring 18″ × 18″ and tie it in the form of a bolus (pinda). At least four pindaas or boluses must be prepared, if fomentation is to be given to the entire body. The remaining half decoction must be used for dipping the bolus while the decoction is sufficiently warmed. The bolus may be removed from the Kwaatha and the same may

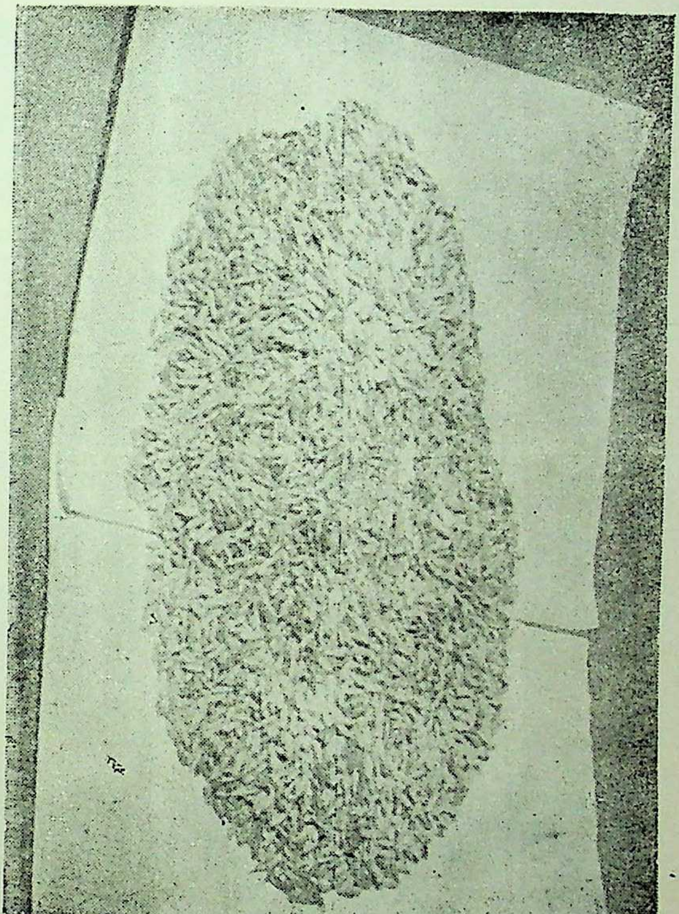


Plate No. 16. Shastikashaali used in Pindasweda

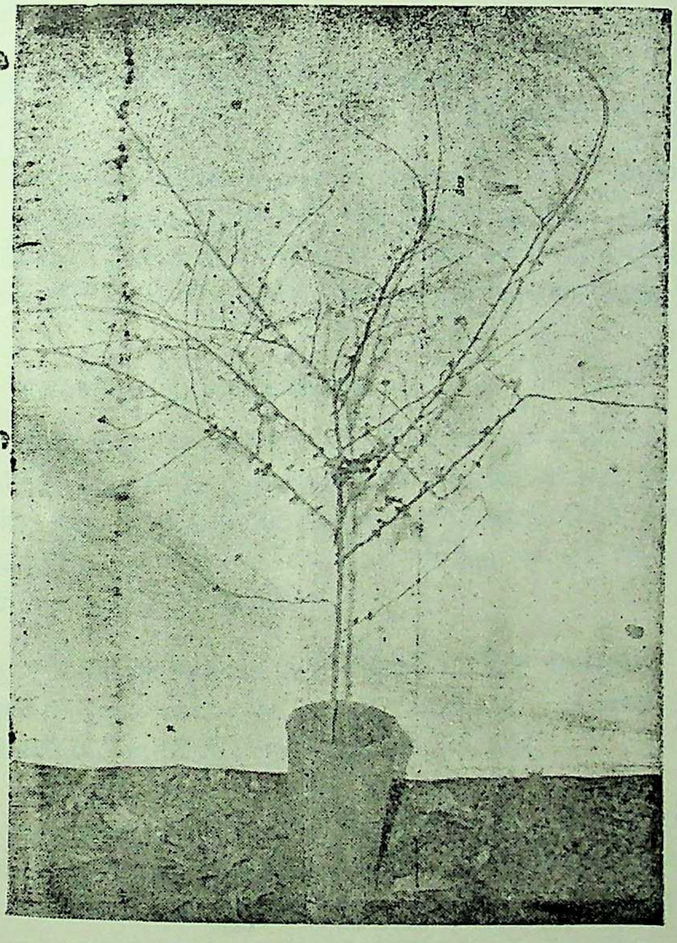


Plate No. 17. Bala (Sidacordifolia) used in Pindasweda

be applied on the body of an individual who is anointed with unctuous drugs. Before the actual administration of pinda sweda, shirolepa with Amalaki Kalka (paste of phyllanthusembalica) must be applied on the head.

Preparation of Aamalaki Kalka: (Aamalaki = Phyllanthus embalica)

On the previous night of Pinda sweda, take 10 tolas of Aamalaki (Aamalakilat-Phyllanthus Emblica) powder and mix it with 20 tolas of buttermilk and heat it sufficiently till it becomes thick, cool it and apply it over the head of the patient next day.

Procedure of conducting pinda sweda:—

The patient must be taken to the Panchakarma theatre and he should be instructed to remove all his clothes except langoti (Lion cloth), and the patient should recite mantraas like swasti-vaachana and sit on the droni (a log of wood prepared out of a specific tree is used in this process).

The oil should be applied to the head. The following oils may be used to apply over the head namely:- Ksheera bala taila, Dhanvantari taila, Karpasastyaadi taila, etc.,

The application of oil to the head will be made by the attending physician. The oil must be selected, depending upon the nature of the disease and severity of the disease. Application of oil to the body should be made at least for a period of ½ an hour, During this period the Aamalaki kalka should be kept on the vertex of the head (Brammaharandra). The same should be tied with the help of the cloth after putting vaata alleviating drugs in between the cloth and the kalka. On either side of the patient, 4 labours or karmacharis, who are trained in this field, must hold the bolus on their right hands and after making it suitably warmed by keeping it in the Balaa (Sida cardifolia) decoction.

The temperature of the bolus must be tested by keeping the bolus of the right hand on the left hand and make sure that it is fit for conducting the pinda sweda on the body of the patient. These boluses must be changed as soon as the temperature becomes less. This is made to regulate the temperature of the body. The pinda sweda must be conducted in 7 postures namely :—

1. Sitting with his legs extended, 2. Lying on his back,
3. Lying on his left side. 4. Lying on his right side,
5. Lying on his front side, 6. ying on his back side,
7. Sitting by extending his legs.

For each posture the pinda sweda must be done for at least 10-15 minutes. Totally, it comes to about 70-105 minutes. Then the bolus should be removed and its contents must be rubbed in the opposite direction. This should be done at least for 5.10 minutes and it should be cleaned from the body.

To remove the same, the leaves of the coconut tree, leaves of eranda, etc., must be used. The oil of the head should be removed and if necessary oil may be applied all over the body and the patient should be subjected for hotwater bath.

Water for the head must be specially prepared, so also for the body. This type of treatment can be done for the following days :- 7 days, 9 days, 11 days, 14 days, 21 days and lastly 28 days.

The regimen that has already been mentioned in Sarvaangadhaara treatment must be adopted here also.

Indications of this type of sweda :

1. Swaasa (Bronchial astma) 2 Panugu (Lame)
3. Apabhaahuka ( ) 4. Shosha (Emaciation) and 5. Rakta prakopa (aggravation of the blood).

Anna Lepa :— It is a process by which the direct application of the rice, prepared out of shashtika shaali (60 days old paddy) is done on the body of an individual.

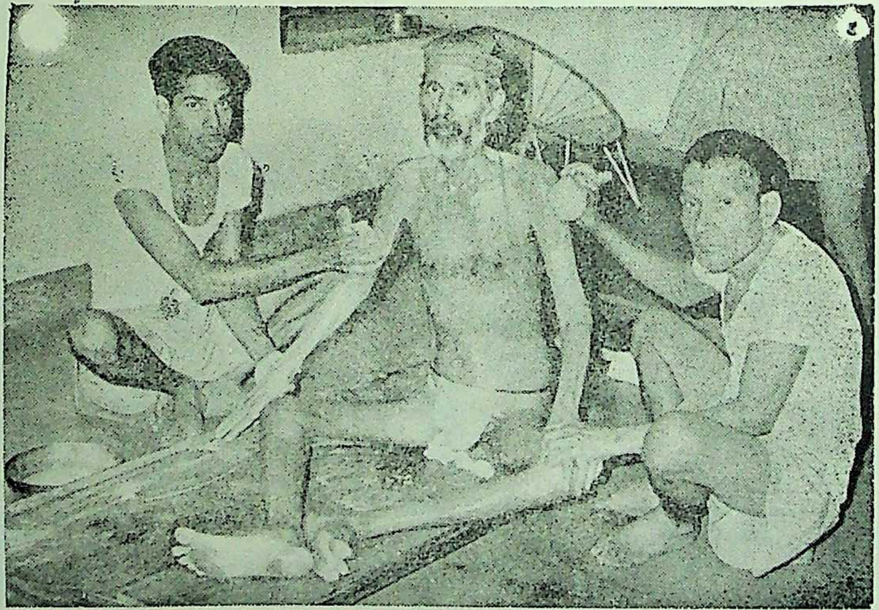


Plate No. 18. Navarakizhi is conducted on a patient of Diabeties Mellitus (Madhu Meha)

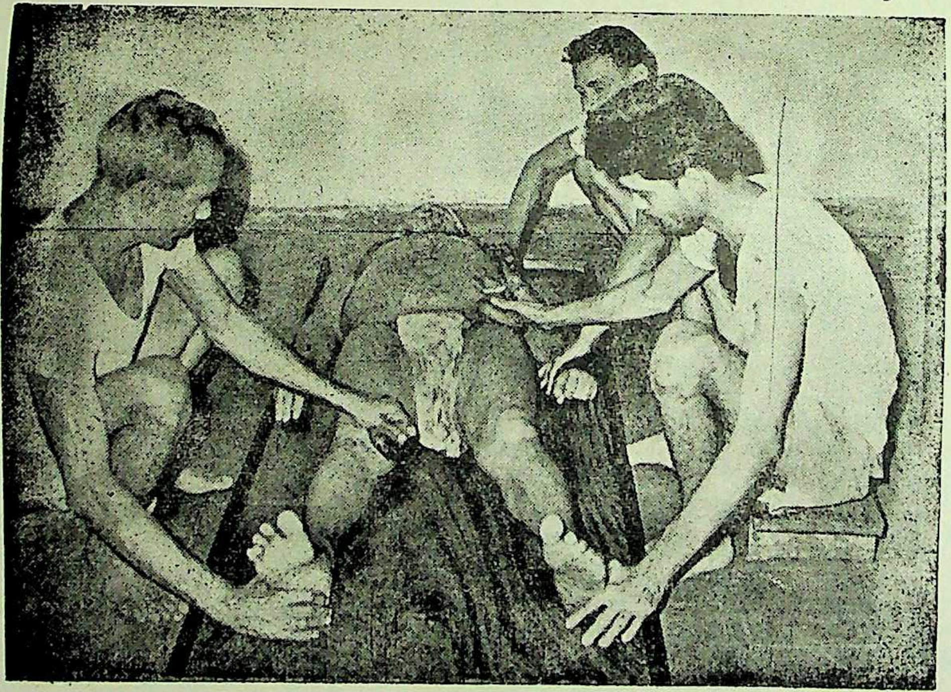


Plate No. 19. Paacha Kizhi is conducted on a Pakshaghaata (Hemiplegia) Patient

Method :— One has to take 3 palas of Balaamoola i. e. Sida cordifokia and it should be cleaned and added to 3 prastha i e. 192 tolas of water, heated and reduced to quarter of the orginal volume i. e. 48 tolas. This decoction must be filtered and add equal quantity of milk to it along with one kudava i. e. 16 tolas of shastika shaali and heat it and remove it when the rice is cooked properly and applied over the body. The body must be anointed with unctuous material before the lepa of the rice is applied.

In case of Aamavaata (Rheumatoid Arthritis) milk and wheat may be used. In case of vaata rakta ghee must be added while preparing the rice.

Uses :— It can be extensively used in 1. Vaata rakta (gout), 2. Aamavaata (Rheumatoid arthritis), 3. Kshaya (Consumption) 4. Kaarya kshaya (Loss of function) and 5. Shoola (Pain).

PACHAKIZHI

Pachakizhi is a means by which the patient is made to sweat by the application of a ball made of green leaves. (Pacha = green, leaves–Kizhi means ball or bolus).

Method of conducting Pachakizhi :— Leaves of Erukku plant (Calotropis Gigantea R Br.) and Castor Plant leaves both cut into small pieces, Tamarind leaves, Dil seeds and Venthayam seeds both fried and powdered and Coconut kernal scrapings, all these items may be taken in equal quantities and mixed together and divided into two equal parts and placed in two cloth pieces and tied by leaving a tial at the top to hold.

These type of balls may be prepared either two or four or eight depending upon the severity of the disease and the condition of the patiant.

Out of the two balls thus prepared keep the one ball in a vessel over the low fire for few minutes. In order to avoid charring of the balls, the vessels on the oven is applied with Castor or neem oil. When it is removed from the oven it should be held in the right hand and its intensity of heat is tested by left hand. Whən it is of bearable warmth, after application of suitable oil to the head and body and after suitable prayer by the Physician especi0lly on the first day, the bouls is massaged to the part of the body with gentle force. At no time the massaging must be inconvenient and cause discomfort to the patient.

As soon as the ball that is on the body becomes cool it is to be replaced by another warmed ball from the vessel on the oven.

This process has to be repeated without interruptions. The masseurs have to be changed on every half an hour to give equal force of massaging to the entire parts of the body. The type of massaging is done from half an hour to one hour as per the direction of the physician After massaging, the part should be wiped off with a dry towel. The head also must be wiped off His head at any cost may not be massaged unless it is indicated and directed by the Physician. Without applying oil to body the Massaging is not to be done to avoid undue complication in future. Exposure to cold weather is not conducive for good health.

Uses :— 1) It is a light variety of Pindasweda.

2) It is very effective in Kaphaja diseases.

3) It is used with success in Bronchitis and Asthma,

PODIKIZHI

Take equal quantities of Horsegram, Blackgram, gingelly seeds, Dil seeds and Venthayam seeds and seperatly powder then well (5 tolas each).

Take the garlic 2½ tolas (outer skin removed) and the bark of Pongamiaglabra (Karanjamsans), cut them into small pieces and add half of scrappings of coconut Kernal and mix these items with the powder as above.

Then divide the whole lot into two equal parts. Take good piece of cloth and the above two parts, to prepare two orange size balls one of the balls is heated in a vessel containing oil of Eranda (Castor oil) or Neem and see that it should not be charred and take it out of the vessel and massage it to the affected part. It may be recalled here that the diseased part must be oiled suitably and then only massage with these balls are advisable.

After one gets cooled replacc it with the other ball (warmed) to have continuous heat to the body. The masseurs should change every half an hour to give equal force to the body while massaging. When the ball is taken from the vessel on the oven, it should be check up the whethier it is bearably warmttr or not and then only it should be applied to the body.

The above massaging process may be done continously for an hour without any break during the procsse,

After massage is over, wipe off the oil from the body with the help of dry cloth.

The oil in the head may also be removed by a dry cloth.

It is used in :- 1) Diseases due to Vata and Kapha.
2) Swasa, Kasa

3) Prastishyaya.
4) Swarabheda.
5) Kapha rogas.
6) And in Vata diseascs like Ayama, Ardhita.

MAMSA KIZHI

Take one pound of Bala (Sida Cardifolia, Tamil: Chitta Mutti, Malayalm: Kurunthotti) and cut into pieces and clean it n clean water and boil it in 24 lbs of pure water.

Stop heating when it is reduced to 6 lbs. Take 3 lbs of Kashaya and to it add nine ounces of cow's milk and Navara (3/4 or 1 lb) rice freshly prepared from Navara Paddy. To this mixture you have to add 3/4 or 1 lb of flesh from goat, or hens, pigs, peacock after making into fine pieces (It may be recalled here ln some diaseases Mamsa alone used with its Rasa in place of Bala Kashaya), Heat the entire lot till the rice and flesh are cooked properly. Then remove the ingredients, from the utensil which is brought down the oven to the floor and make 8 equal portions. Then put these 8 portions to 8 cloth pieces and tie them into balls of medium orange size, leaving a tail to hold. The edges of the cloth that is used should be stiched. Now take 3 lbs of Kashaya of Bala and to it add 3 lbs cow's milk and heat under a low fire. Keep one of the balls in the above Kashaya and wait for a few minutes till it is warmed and remove it to right hand and test the heat by left hand. When it is of bearable warmth massage the body continuously. Before massaging the body with these balls suitable oil should be applied on the part.

Change the ball before its heat eomes below thc normal body temperature with the warm ball which has been kept in the Bala Kashaya. If the massaging is partial then 2 to 4 balls may be used depending on the status of the diseases and the condition and nature of the patient,

After massaging for a suitable period once again oil has to be applied to the head and body and a bath given to the patient using warm water for the body and boiled cooled water for the head.

To remove oily material from the body, either Blackgram, or Greengrom may be used.

Sometimes instead of Bala Kashaya, Mamsarasa may also be used along with Kulatha or any Vatahara drugs.

Uses :— 1) It is effective in cases of muscular wasting due to different diseases.

2) It can be applied to a single part or whole body-wasting to promote growth.

3) It increases the circulation of the part and thereby purifies the area and promotes the part to come back to healthy state.

Vaaluka Sweda:— It is a proceses by which the bolus will be prepared with sand and it is to be warmed and applied over the affected part of the body. (Vaaluka = Sand)

Uses :- It is specially used in Aamavaataa (Rheumatoid arthritis) On the same principle, the husk of paddy, the husk of wheat and the husk of dicotyledons, for a period of one hour daily once or twice depending on the condition of the diseases, may be used to prepare the bolus.

Classification of Sweda Accordiug to Sushruta :

Sushruta has classified the sudation therapy into four major types, namely :—

1. Taapa sweda
2. Ushna sweda
3. Upanaaha sweda, and
4. Drava sweda.

Taapa Sweda :—It is a type of agni sweda. In this there will be direct contact of heat to the body.

Method :— The materials like kamsya, kapaala, vaaluka. (sand), vastra (cloth), loha (metal) will be made sufficiently warm and then applied on the affected part of the body.

Kanduka :— The general sanskrit meaning of Kanduka is ball, but here it is defined as a vessel which is used to prepare an edible food stuff.

Method :— A vessel of the shape of a ball is taken. Itn mouth must be small in size, but Arundatta says that is resembles a metallic pan. It can also be prepared from wood, sand, and pot etc., It is a type of dry sweda. But Sushruta has described that below the bed of an individual. firewood will be kept and made to burn. By this process sudation will be produced, but has given the meaning of ushma, equivalent to Baashpa. (Dalhana on Sus. Chi. 32/2). Kaashyapa has advocated the use of Hastha sweda (fomentation with a warm hand) to four months old child. The hand of the individual will be made warm with the help of a fire without fumes and it should be applied on the body of the child, for two times. The child must be kept in a place where there must not be any access for the external atmosphere. (Kash. Su. 23/27, 28).

Ushma Sweda :— It is defined as that which produces fomentation in the body of the individual,by the application of a pieces of stone and brick etc , and sprinkle water on it. The fomentation must be made on the body of the individual which is covered with a cloth.

Method :— A piece of stone, brick, iron or baked clay should be made red hot and water must be sprinkled over it or else Aamla dravyas i.e, sour drugs must be protected with cotton soaked in **Alaktaka**, and kept on the body before the actual fomentation with the above named materials. As an alternative, a metal saucer containing milk, curd, dhaanyaa amla, meat soup and a decoction of the delicate leaves of the vaayu alleviating plants must be heated over a fire. The mouth of the saucer should be covered and the affected part of the body must be fomented with vapours or steam. One pitcher should be kept over another pitcher with its mouth on the month of the above pitcher and an aperture should be made in the upper pitcher and a pipe of the shape of a trunk of an elephant must be inserted to it. The affected part of the body must then be fomented with vapour or steam coming out through that pipe. (This resembles naadi sweda of Charaka).

Apit in a ground of the size of an individual i. e. abovt 6 feet into 2½ feet must be dug and heated with fire of Khadira (Acacia catechu willd) and the following is to be sprinkled over it i. e. milk, water and dhaanyaamla. The heated pit must be covered with leaves of vaata alleviating drugs and the patieut must be made to lie down extending his body. He will be duly fomented by this method.

Take a stone slab of the height of an individual and burn the firewood on it and remove the ashes and on it the cloth will bc spread, on it the individual must be made to lie down. By this process the patient will be fomented. (This resembles Asmaghana sweda of Charaka). On the same principle, a kuti or room must be constructed with four doors, one on each side and in this room or kuti the patient will be made to sit or lie down. The body will be fomented by burning a wood on ull the doors simultaneously. Take kosha dhanya maasha (Lat Phaseolus roxburghii), mudga and heat it in a vessel and keep it in a cloth and then use if or the purpose of fomentation. This is called as prasthra sweda. Like this palm-shoe, and the cowdung, tbeusha (huks of paddy can hues ed to give fomentation on the body. (Sus.Chi. 32/10, 11).

Vaagbhata has stated Utkaarika, Palm-shoe, Kwaatha prepared with patra bhanga, dhaanya, then faeces of cow, thin sand, husk of paddy. These must be warmed and sweda is produced. (Ash. Su. 17/6, 7).

Upanaaha Sweda :— It is defined as a hot poultiee appplied on the body and the bandage will be tied. According to Sushruta it is of three types namely 1. Pradeha 2. Sankara or pinda and 3. Bandhana.

Pradeha :— It is a process of application of vaata alleviating drugs like root, leaves, kalka etc., by adding Aamla kaanjika, saindhava lavana and little sneha.

Sankara or pinda Sweda :— It is a process of application of drugs namely kaakolyadi gana, Elaadi gana, Sūrasaadi gana, tila (Sesamum Indicum), atasi (Linumsi-tatatisium), sarshapa (Brassica Alba), with the help of these kalka, krushara, paayasa, utkaarika, vesavaara, (pieces of mutton) must be kept in a cloth and bolus must be prepared and the fomentation must be done. Dalhana has called it as Sankara sweda. It is a variety of upanaaha.

Bandhana :— The drugs which are mentioned above are to be warmed and applied on the place of pain and the bandage is tied. Vaagbhata has suggested the application of Upanaaha (poultice) as follows:- Vacha (Acorus calamus), Kinva Dhaniya (Coriandrum sativum), Gandharvya (Aromaticdrugs), Raasna (Pluchea lanceolata), Eranda (Ricinus communis), Jatamaamsi (Nardostacnys Jatamamsi), Maamsa or meat, saindhava lavana (Rock salt), sneha (Unctuous material), chukra, takra (buttermilk), payah (Milk) etc., have to be mixed and tied with a bandage with the help of a leather. If leather is not available, then, the leaves of vaata alleviating drugs, like silk cloth, and the bandage must be tied. (A. H. Su. 17/2, 3, 4, 5).

Saalvana Upanaaha Sweda :— This is a type of sweda and roodi Sangna is used for it. Dalhana has described its derivation as follows :- "Ulvanena vartatetti salvanana". In this Salvana sweda Kaakolyaadi gana, elaadi gana or surasaadi gana, bhadradaarvyaadi vaata alleviating drugs and Aamla dravyas (Aamla kanji, curd etc) Aanupa, Aardraka, maamsa (wet meat), taila, ghee, vasa and majja. All these things must be mixed up properly and excessive quantity of saindhava lavana should be added to it and it should be warmed and kept in a silk or cotton or skin of cat, nevala, rat, deer, etc., With all these things a baal like structure should be prepared and tied to the body of the individual. (Sus. Chi. 4/14-17).

Kaakolyaadi gana and elaadi gana must be applied in case of pitta associated with vaata, surasadi gana dravyas must be applied in case of kapha associated with vaata. When there is pure vaata only upanaaha with vesavara must be applied. In case of pitta, associated with vaata, a bandage of the drugs mentioned below must be applied :- Kaakolyaadi gana or elaadi gana and vaata alleviating drugs. Aanoopamaamsa, and fish and aamlakanjika mixed with four snehas and saindhavalavana.

In kapha associated with vaata, the drugs of the following must be applied and a bandage is tild. Surasaadi gana and vaata curing drugs, anoopa maamsa (Meat of animals growing in marshy places), fish and four snehas and saindnavalavana.

Pure Vaata :— The upanaaha with the following drugs should be applied on the part of the pain of the individual :- Vesavaara, vaata curing drugs, fish, mutton of animals living in watery and marshy areas, aamlakaanji etc., and saindhava lavana.

Indications of Saalvana Sweda :- (Diaphoresis with fluids).

It is defined as a type of fomentation produced on an individual with the help of medicated fluids.

Method :- A jar or a cauldron should be filled wtth the lukewarm decoction of any one of the vaata alleviating drugs. The patient must be immersed, in in a tube full of warm milk, meat soup, soup of mudga (Phaseolus Roxburghii) or masha oil, dhaanyaamla, fermented or sour gruel, clarified butter, lard, Cow's urine etc., This is called as Avagaaha sweda. The patient may also be sprinkled or washed with a tepid decoction of the above drugs. It is also called Drava sweda. This is otherwise called as parisheka sweda.

The drugs mentioned above may be taken and the decoction must be prepared and it should be made lukewarm. On the body of the individual who is made to lie down on a droni and made to take bathe.

Uses :- It is very effective in arshas (Haemorrhoids) and ashmari (Urinary calculus),

Vaagbhata has explained parishcka sweda as follows:- Kumchi, Galanti, and Nadi are being used, Galanti resembles the vessel of abhisheka. This must be made up of metals like Gold, Silver, Copper.

Uses :- It will be very effective in pain all over the body, haemorrhoids, mootra krichra. (Ash. Hr. Su. 17/10) 92b, 29c, 92d).

Method of Administration of Sudation :-

This will be dealt under the following headings:-

1. Poorvakarma (Pre-operative procedures),
2. Pradhaanakarma (Operative procedures),
3. Paschaat Karma (Post-operative procedures).

I. poorva Karma :- In Poorvakarma the following things must be considered. 1. Collection of materials necessary for sudation 2. Preparation of the patent and 3, Actual pre-operative procedures of sudation.

The details of the above are already bealt in the defferent types of sudation.

Pre-operative Procedures :— The fomentation is neither too hot nor too mild, combined with proper drugs and applied with due regards to the disases, season, the individual patient and bodily organs affected by the disease.

Disease :- The physician must decide the type of sudation to be given to the patient. For example In case of contraction, stiffness, etc , poultices must be applied and in case of paraplegia, facial paralysis, etc., pinda sweda with 60 days rice and sarvaangadhaara must be done and in case of pre-dominance of Aama the application of poultice with pradeha, vaaluka sweda, etc., must be adopted.

In case of Sciatica, Vishwachi (Brachial neuritis), etc., the Baaspa sweda must be adopted.

Ritu (Season) :- The sudation will be conducted on the patient. According to the season of the year. For example Mahaan type of sweda should be prescribed to patient who is having strong strength. If thc disease is mild, the season is moderately cold, the body is weak, mild fomentaiion is done.

Patient :- Kaashyapa has classified three types of patients:- 1. Rich class people, 2, Middle class people and 3. Poor people.

The physician should note the origin of birth of an individual and accordingly the type of fomentation should be adopted. (Kaashyapa. Sutra 23/31).

The sudation should be prescriod to the patient depending upon his strength of the body and mind.

Desha :- (Place or country), The type of fomenation is prescribed. Depending upon the place of the body and situatiou of doshas,

Parts Contra-Indicated for sudation therapy :- Any type or fomentation should not be prescribed for testicles, heart and eyes. If at all, it is very very necessary mild type of fomentation should be prescribed. Moderate type of fomentation should be prescribed for the groins Fomentation to other parts of the body must be prescribed according to the need of the individuals. Before applying fomentatton, the eyes of the individual must be covered with clean clothes, a ball of wheat clothes, a ball of wheat flour or leaves of Kamala (Nelumbe nucifera) and Utpala (Nymphalea alba). So also the heart must be covered with cool pearl necklaces, lotuses wet with water or simply by the touch of cold hands.

Age :- (Vayah). The application of teekshna, madhyama and mrudu fomentation must be done according to the age of the individual and strength of the individual, etc.

Poorvakarma of the Patient :— If at all sweda is to be done after vamana and virechana that is emesis and purgation, the snehana should be done for 3 to 7 days (i. e. oleation therapy) and on the fourth or the eight day fomentation must be adopted. (Cha. Sid. 1/6).

Operative procedure :— This consists of

1. Administration of sweda and
2. Observation of the patient.

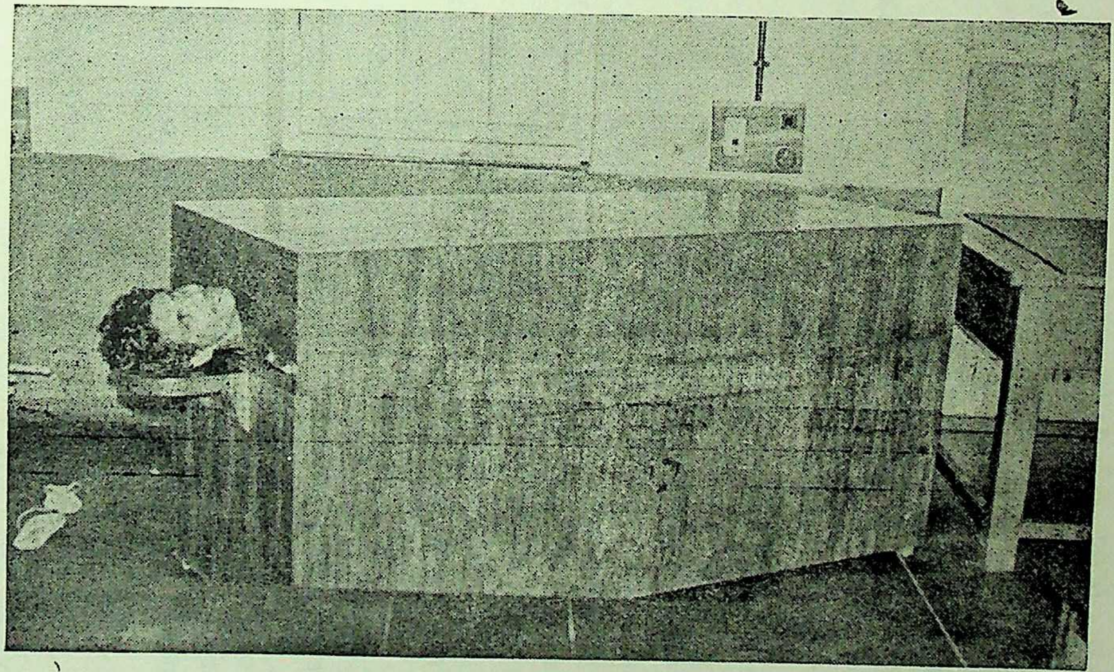


Plate No. 15. Asthigata vaata Patient is subjected to sudation Therapy

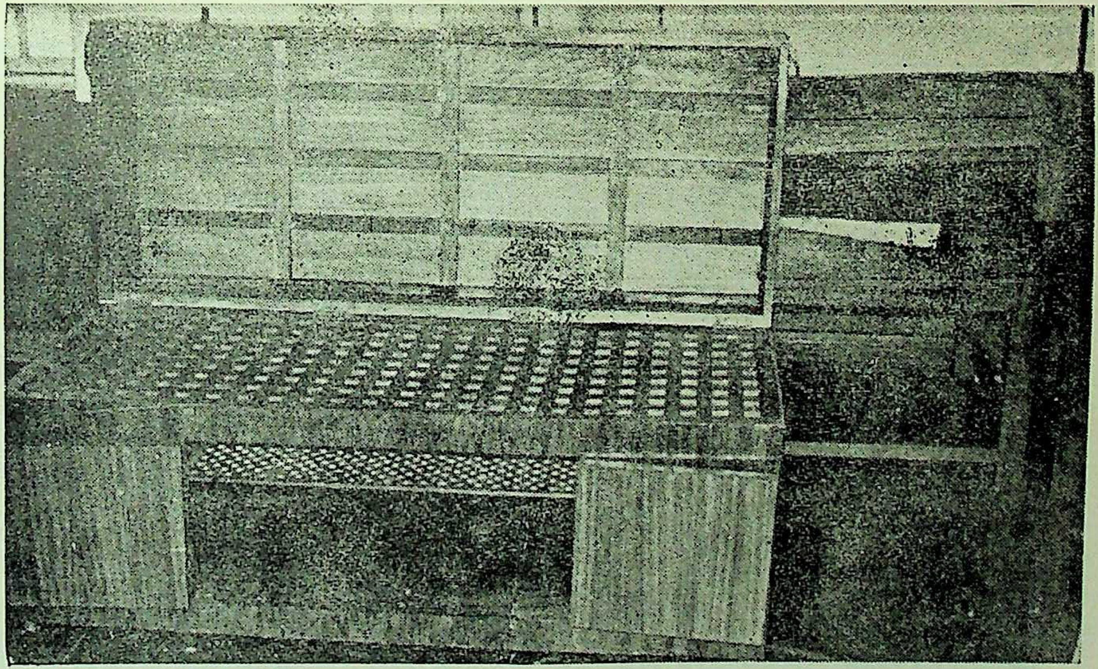


Plate No. 14. Baaspa Sweda Yantra

1) **Administration of sweda** :— The patient must be subjected for sudation therapy only after he has undergone oleation therapy. The fomentation should be done in all the seven postures.

2) **Observation** :— The physician attending on the patient must observe the following :-

1. Signs and symptoms of proper sudation,
2. Signs and symptoms of improper sudation, etc.

Signs and Symtoms of proper sudation :—

The following signs and symptoms will be observed in a patient who has undergone proper sudation therapy :-

1. Coldness in the body will be stopped,
2. Alleviationof pain,
3. Stiffness of the body will disappear,
4. Heaviness of the body will be reduced,
5. Softness of the body will be seen,
6. Appearance of sweating will be visible,
7. Signs and symptoms of the disease will decrease or disappear.
8. Patient will have a liking towards cold things.

As soon as the occurance of symptoms 1, 6, and the fomentation must be stopped. The symptoms 2, 5 and 7 will be observed only aftersudation therapy. (Cha. Su. 14/13).

Signs and symptoms of improper sudation :— The following signs and symptoms are observed in a patient who has udergone less sudation therapy.

The opposite signs and symptoms of the samyak (proper) sudation therapy will be observed :-

1. Sweating will not come,
2. Coldness will not be reduced,
3. No taste for cold things,

4. The pain will not be reduced,
5. The occurance of prodromal symptoms of sweating will be delayed, etc. (Sus. Chi. 32/23).

Signs and symptoms of excessive sudation :—

1) Aggravation of pitta, 2) Fainting, 3) Prostration, 4) Thirst, 5) Burning Sensation, 6) Weakness of voice, 7) Weakness of limbs, 8) Pain in the joints, 9) Production of spota (eruptions or cracks), (Cha. Su. 15/12). 10) Aggravation of pitta and rakta, 11) Fever, 12) Circular eruptions having bluish red colour. (A. H. Su. 17/16, 17).

Treatment :— The treatment that is being adopted in Greeshma ritu must be adopted here i. e. Administration of sweet, cold, fluid, and unctuous food, etc., Application of lepa on the body and spending the time in places near the rivers, etc., Other treatments must be done for pitta and rakta doshas like vasti (enema), Nasya (errhines), rakta mokshana (Bloodletting), etc.

Sthambana Treatment (Astringent Therapy) :—

It is defined as an opposite treatment for sudation therapy. It is also defined as a therapy that surely prevents mobility and flow of the bodily substances. (Cha. Su. 22/12).

Sthambana therapy will have the characteristics of the drugs of the following properties:- cold, sluggish, soft, smooth, rough, subtle, liquid, stable and light.

Vaagbhata says that the bitter, astringent and sweet taste will probably produce the astringent therapy.
(Cha. Su 22/17, & A. H. Su. 17/19).

The patients suffering from pitta, alkalies (Kshaara), and fire and those persons who are suffering from vomiting, diarrhoea, poisoning and excessive administration of sudation therapy are fit to be treated by sthambana chikitsa or astringent therapy. (Cha. Su. 22/33)

Signs and symptoms of improper astringent therapy :-

The excessive utilisation of Sthambana chikitsa will produce the following signs and symptoms :—

1. Blackish appearance, 2. Stiffness of the body,
3. Upward movement, 4. Regidity of the jaw,
5. Bradycardia and non excretion of faeces.

(Cha. Su. 22/40).

Mode of action of sudation Therapy :— The sudation therapy will produce the following benefits :-

1. Sthambaghna (removal of stiffness),
2. Gouravaghna (loss of heaviness of the body),
3. Sheetagna (loss of coldness in the body),
4. Swedakarakathaa (Producing sweating in the body).

By sudation therapy perspiration will be produced. This is the result of the excreta of chyle, blood and bonemarrow. (i. e. Rasa, rakta and majja).

Sweda (Sudation) will produce the liquification of the doshas. Before the administration of sudation therapy, oleation therapy will be done. It will make the softness of the doshas, and localisation of the doshas. The sudation therapy will liquify the doshas due to its ushna and teekshna properties. The fluid is defined as 'Dravata prakledana prokthaha and aalodanadravaha'. i. e. the fluid property will make things move and causes clinnata of the body. Then only the doshas will reach the koshta and the same will be removed either by emesis or by purgation therapies. (Koshta consti tutes the following organs:- Aamashaya (stomach). duodenum, Large Intestine, Heart, Unduka and lungs etc).

Vaata Niyamata :— (Regulation of vaata)

If sudation is applied after oleation, it will bring vaata under control, and thereby it helps to faciliate the elimination of faeces, urine and semen.

The vaata when it is in equilibrim, sustains all the organs of the body. It consists of praana, udaana, samaana vyaana and apaana. It promotes all types of actions. It restrains and activates mental faculties. It helps in the co-ordination of all the sense-activites, and in the enjoyment of their objects. It also helps in bringing about the compactness of all the tissues of the body, It also helps to bring the different parts of the body together. It prompts speech and it is also the origin of touch and sound. It is the root cause of the auditory and tactile sense faculties. It is also the cause of Joy and courage. It stimulates the digestive fire and thereby it helps to absorb the doshas of the body. It helps to throw out the excreta of the body. It creates the gross and the subtle channels. It helps in moulding the shape of the embryo. Its presence in the life of an individual indicates the continuity of life-span.

Treatment of vaata Disorders :--

The following are the basic principles of treatment of vitiated vaata in the body :-

1) Snehana (Oleation) 2) Swedana (Sudation)
3) Mrudushodhana (Mild purgatives or laxatives).

Vaata consists of cold and dry properties. Due to the use of snehana and swedana they will be eliminated or alleviated.

The chalaguna of vaata will help to bring the doshas from shaakha [('Raktaadayo dhaatavaha twak cha'). Shaakha consists of rakta and other six dhaatus of the body including the skin to Koshta.

Gaatra Vinamana :— Due to oleation and sudation therapy the body will become soft that is, it helps in the vinaamana (bending) of the body to normal due to oleation and swedana (sudation) therapy. Just like the dry pieces of wood will bend by means of oleation and fomenntotion, so also the body of the person will be definitely benefitted by oleation and sudation therapies.

Agnideepana :– (Increase of digestive fire):-

Due to sudation therapy digestive fire will be enhanced. Agni means all the 13 agnis of the body namely :—

1. Jataraagni (digestive fire) 2 Panchamahabhootagni
3. Saptadhaatwaagni (tissue enzymes of the body).

The digestive fire is produced by the hot property. The Aama will be digested (Aama means undigested food) by the ushna and teekshna properties of fire. Due to this agni (appetite) will be increased.

Twak Maardava and Prasaadana :— The main place of sweda is skin and its root hairs, and it is the root of sweating. The sweat will be produced from the skin and thereby the colouration of the skin will be increased. The softness of the skin also will increase. (Sus. Chi. (32/21, 22).

Bhaktasraddaa :— Due to the production of sweat in the body, taste in the food will increase. It is due to the increase of the agni which in turn digests the Aama of the body. Due to the production of sweat in the body, the channels of the body will be cleaned [srotoshuddi] and thereby it regulates the vaata, which, in turn, regulates the movements of urine, faeces, flatus. Sweda is the excreta of the medas.

[Sus. Chi. 32/21, 22].

Removal of Sleeplessness & Drowsiness :—

Due to correct production of sweda in the body the excessive sleep and drowsiness will be regulated, normally. This is due to the fact that meda, kapha and heaviness in the body will be reduced which are the properties of kapha. Excessive kapha is essential for the production of sleep. In case of stiffness of the joints [Sthabdha sandi] it activates its movement. The joints will be regulated by vaata, kapha and Aama. Due to the increase of dhaatwagni present in the joint the stiffness of the joint will be regulated.

Dosha Shodhana : (Purification of Doshas)

Due to oleation therapy kledana of doshas take place and due to the sudation therapy the doshas will be liquified and they will be brought to koshta.

Sweda Shareera :—

Sweda is the by-product of medo-dhaatu. There is a srotas in the body which carries sweda in the body. It is called as swedavaha (sweat-transmitting) srotas (channel). Sweda is the result of aapya bhoota. (Cha. Sha. 7/16).

The function of sweda is to produce kleda in the body. Kleda is the product of jala in the body, and it, should be removed from the body. The final product of jala dhaatu is ap dhaatu and its kitta is (i. e. the bye-product is) kleda. It is in the form of urine, and sweat removed from the body. The udaka dhaatu (watery portion) in the body will be present in mala (faeces), mootra (urine), sweda, twacha (skin), lasika (lymph), rakta (blood), and in other organs of the body and perform jeevana, tarpana, aswaasana and malashodhana. Swedavaha srotas is having two moolas (roots), one in meda and the other is romakoopa (root of hairs). Sweda is produced in the madas while the production of maamsadaatu (muscle tissue due to maamsagni, the sthoola maamsa will be produced. Its function is lepana. Vasa and twach are produced as upadhaatus.

Sookshma Meda + Medogni + Bhootagni =
Sthoola Meda + Snayu + Sweda + Sookshma Asthi.

The sthoola medas will produce the function of snehana. Snaayu will be produced as upadhaatu. The mala of meda is sweda, its finest portion is sookshma asthi and it will be acted upon by agni of asthi. Kleda causes the dhaarana of mootra and sweda (urine and sweat). these are Aapya drugs. The sweda will be regulated by meda and roma koopa. The moola (root) of medovaha srotas is vrikka (kidneys) and vapaavahana. Both the kidneys regulate the water balance and electrolytic balance, in the body.

The amount of sweat thrown out of the body depends on the amount of urine secreted and excreted by the Kidneys.

Vapaavaha is an organ not yet firmly recognised correctly but it may be taken as pancreas. In madhumeha, medas will be vitiated to great extent and among the vitiation of medo doshass prameha is one of the important diseases. (Cha. Su. 28/29).

In the vitiation of swedavaha srotas the following signs and symptoms will be produced :- no sweating, or excessive sweating, roughness in the skin, excessive slakshnata, burning sensation, horripilation etc. (Cha. Vim. 5/16).

Composition of sweat according to physiology :—

The average composition

Solid : 0.5 %
Water : 99.5 % (99.2 - 99.7 %)
Sodium Chloride : 0.25 %

Urea : 0.03 %
Potassium : 0.2 - 12 %
Calcium : 5 gms.
Lactic acid : 0.07 %

A trace of Creatinene, Amino Acids and Phosphorous ar- also present . The Specific Gravity is 1,002-1,003 P.H. varies from 3.8-6.5. Small amount of Iron derived from shed epithelium.

[Modern Hampan Physiology (Page No. 906-907)

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Sweda consists of all the composition of extra cellular fluid of the body. It is very very essential for the nutrition of the cells of the body. During hot season due to excessive sweating sodium chloride will be last in large quantity and hence its replacment is advocated. The use of salt is advocated in Ayurveda in upanaaha sweda and in sneha application. When sweat is lost in greater quantity, cramps in muscle tissues will occur (calf muscle etc) Due to atisweda pain in the joints (sandhipeeda), and weakess of the body (shareera saada) will be produced. This is according to Ayurvedic school of thought. Sweda regulates heat and water balance, of the body according to modern scientists. The muscles of the body are being supplied with parasympathetic nerves The centre of parasympathetic is situated in the hypothalamus on its side and the eentre of sympathetic is situated in the purubhaga of the sympathetic is situated in the purubhaga of the hypothalamus. The stimulation of the centre of parasympathetic will lead to formation of sweating in the body. The skin will be stimulated by touch of hot things and thereby perspiration results. To protect this type of mechanism, there is fat situated in the subcutaneous tissue. Due to the presence of ushna and teekshna property of swedana promoting drugs the stimulation of nerves takes place.

Sudation is an important line of treatment comes under poorvakarma of panchakarma. Without adopting it the pradhaana karma like vamana, virechana must not be adopted. Its application will help the doshas to liquify and facilitate their movement from the shakha to koshta and then only they will be removed outside, through the different channels of the body.

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PART B

CHAPTER I

THE EMESIS THERAPY (Vamana Karma)

Definition :—It is a process by which the contents of the stomach, including kapha and pitta will be thrown out of the body through mouth. The general meaning of vamana is vomiting of the stomach contents. It is a type of urdhwabhaaga shodhana. The derivation of the word according to vyaakarana is given below.

1. Vam Udgarc yakset vamati avameeta.
2. Vaman vam yam tyut (Pulling).
3. Mardane, chardane nisarane cha swargabhishyandam vamanam.

The following words are the synonyms of vamana :—Vam, Vamana, Vamathu. The meaning of vam is udgaara (belching) and vamathi is derived from vam. Vamathi means that which produces udgaara. In vam lyut pratyaya is there and thus pullinga shabdha 'Vamana' is formed. It has got four meanings :—1) Vamana (Vomiting), 2) To effect mardana, 3) Nihasarana (To remove outside) 4) Abhishyandana. Vami is a streelinga shabda and it means to produce vomit.

In Ayurveda the words chardana, nihasarana, abhishyandana and acharana are used. The word vamana, a process by which the doshas are removed from the urdhwabhaaga i.e., from the mouth. The word vamana is also used with a meaning to virechana. The word doshas means tridoshas but vamana is a chikitsa meant for the removal of kapha from amaashaya (stomach). The word doshas is also used to indicate dosha, mala (faeces), mootra (urine) etc.

Bhaavaprakaasha and Shaarangadara are of the opinion that the word vamana is used to denote the removal of apakwa kapha and pitta, forcibly outside. For eg. Madanapala (Randia dumetorum).

Samshodhana Therapy (Purificatory process or eliminative process)

Samshodhana is meant to remove the doshas either from the urdhwabhaaga (mouth) or through the adhobhaaga (anus). Vamana is a type of samshodhana chikitsa. Samshodhana is of two types :—

1. Urdhwabhaaga shodhana (eliminative process from upper part of the body.
2. Adhobhaaga shodhana (Eliminative process from lower part of the body).

The very purpose of both is one i.e., to remove the vitiated doshas and malas from the body. So they are included under virechana. (Cha. K. 1-4)

The word virechana (Purgation) is used only to indicate either vamana or virechana. (Cha. Soo. 4-3). Sukravirechana and Mootravirechana (Cha. Su. 4 - 9 and 35) are mentioned in Charaka but they are not to be taken for the word virechana which is used here for vamana and virechana.

The doshaas, dhaatus and Malas are only a symbol of a stage or avastha. Mala is that which produces baadhana (unhappiness) in the body. The doshaharana vidhaana (method) from the amaashaya (stomach) is vamana.

The products which produce baadhana (unhappiness) in the body is called Mala. In that there will be vibhajana (differentiation) of saara (nutrient) and kitta (excreta) and saara will be utilised in the body and the kitta will be thrown outside. In the above process vataadi doshas are also produced. For removal of such a dosha from the urdhwa bhaaga (upper part of the body). vamana chikitsa is adopted. To remove the bodily doshas outside from the body there is a specific chikitsa i.e., In case of vaata disorders vasti (enema) must be adopted, and in case of pitta disorders and kapha disorders virechana (purgation) vamana (emetic therapy) are respectively adopted. It may be recalled here that the mukhya sthaana (main place) of kapha is amaashaya (stomach) and removal of kapha from the amaashaya (stomach) is the one and the only best way.

Sushrutaacharya has advocated Bruhmana chikitsa for Ksheena doshas and Shamana (alleviation) chikitsa for prakupita (aggravated) doshas and in case of vruddha doshas, the specific treatment is to remove them outside from the body. This can be done by samshodhana chikitsa (eliminative treat. ment).

Guna and Karma of Vaamaka Dravyaas : (Properties and action of emetic drugs).

Dravyaas which produce vamana (vomiting) are called as Vaamaka Dravyaas. They have the following properties : 1) Ushna (hot) 2) Teekshna (acute) 3) Sookshma (subtle) 4) Vyavaayi Vikaashi and 6) Urdhwabhaaga prabhaava.

1) **Ushna (Hot)** : If agneya guna is there and it produces pachana (digestion), dahana (burning), swedana (sudation) and vivarana (spreading). Lavana (salt) is more than Pamla (acid) and Katu (pungent) rasaas, because of property of ushna (hot) in lavana (salt) it produces vishyandana (to dissolve) in the body. That is why vaamaka dravyaas are administered with lavana dravyaas. The agneya dravyaas produce vishyandana in the body. (Cha. K. 1-5)

2. **Teekshna** (Sharp or pungent or fiery): Teekshna guna will produce daaha (burning), paaka (to metabolise). and sraava (to exude). Owing to the presence of teekshnaguna in the vaamaka dravyaas they will act quickly. This also belongs to agneya guna and produces shodhana (purification) in the body, pachana (digestion), chedana and sraavana (exudation) of doshas in their own places.

3. **Sookshma** (Subtle): A thing which is fit to pass through the minutest srotas is called sookshma. This consists of vaayavya, akaasheeya and taijasa gunaas (properties). The vaamaka dravyaas will enter into either the sthoola (big) or sookshma (subtle) srotases. (Sh. San. P K. 4/19)

Anutva (subtleness or atomic) is defined as one which brings the doshaas into the koshta as they contain the pravahana property. The process of entering the anumargas (smallest channels) due to the fact that anutva and pravahantva, to bring the doshaas from the shakhaas to koshta with the help of snigdha guna (unctuous property). After getting into srotas, the properties of pachana (digestion), vishyandana and bringing the doshas to koshta will occur. The necessary gunas (properties) for such action is ushna (hot) and teekshna (acuteness).

4. **Vyavaayi**: Vyavaayi dravyaas need not be digested and then reach the dhaatus of the body, instead they will directly act as soon as they are ingested, reach the dhaatus of the body. It is due to the prabhaava of the vyavaayi dravya. (Sus. Su. 46) (Sh. P. K 4/20).

5. **Vikaasi**: A thing which produces seperation of ojas from the dhaatus, is callod vikaasi. It also produces shithilata in the sandhis (joint) and vikaasa (expansion) in the entire

body. Owing to the property of vikaasi guna in the vaamaka dravyas the doshaas will be made to seperate,

(Sha. Poor. K 4-20)

6. **Prabhaava of Urdhwabhaaga** : The vaamaka dravyaas consist of excessive agni and vaayu bhootas and they are almost always urdhwagamana in their action. But chakrapaani, the commentator of charaka samhita, contradicts the above statement and says that it is not due to prabhaava of the drugs, but vamana occurs due to the urdhwaghagahara prabhaava. In katu rasa (pungent taste) agni and vaayu bhodasare in excess. Generally vamana should occur but it is not the case in all katu rasas (pungent taste). Therefore prabhaava is swatantra hetu (independent cause).

(Cha. Kalpa 1-5) (Chakrapaniteeka)

Vamana Dravyas

In Charaka and Sushruta samhitaas and Asthaanga hrudaya, there are several descriptions of vaamaka dravyaas (Emetic drugs) Charaka Samhita there is a speciality that is, he has stated vamunopagana dravyaas. Vamana (chardi) occurs after seeing durgandha padarthaas (terrific scenes), etc. Vomiting or vamaha can also occur after tickling of the pharynx by mechanical means.

All the authors of Brihatrayees have advocated and praised the use of Madanaphala (Randia dumetorum) to produce Vamana.

Details of Madanaphala

It is a famous tree. It is quite popular as it is largely used in all vamanakaaraka dravyaas (Cha. Kal. 1-13). Sushruta has also advocated this as the best vaamaka dravya (emetic drug-emetic nut). Charaka has written a separate chapter on Madanaphala and has described 133 yogas, for producing vamana kaarya. The details are as follows :

Kashaaya (decoction)-9 yogas, Maatra-8 yogaas, Ghee and milk-5 yogaas, Modaka and avaleha (lintus)-20 yogas, Shashgulj Utkarika-16 yogaas, and shaada vaadi-10 yogaas. The synonyms of madanaphala as stated in Charaka Samhita is given below : Madana, Karhat, Ratab, Pinditak, Phalaur, Swasana.

(Cha. Kal. 1-27)

Sushruta has described the same in urdhwabhaagahara, Aaragvadhaadi, Muskakaadi ganaas. (Sus. Chi. 43-1).

Parichaya or Introduction of the drug :-

The vruksha (tree) is small with thorns. Its possible height is fifteen feet. The branches are also small and swetha with thorus The branches will easily fall off. Camels only can eat the leaves of this plant. The leaves are one to two inches long. One branch will have 6 to 10 pairs of leaves. Leaves will bc white and yellow in colour. Its flowers resemble that of Champaka (Michilia Champaka). The fruit will be some times kidney shaped and yellow in colour. The majja (marrow) of the phala (fruit) is madhura (sweet) and tikta (bitter). The seed will be of krishna (black) varna (colour) and contains four khandaas. It is called as madanaphala pippali. Greeshma rutu is its flowering season and in the cold seasons its phala comes out.

It is easily availabls in the Himalayas in between Sikkim and Jammu.

Chemical Composition

The phala consists of Saponin. In addition valerian acid, wax, rala, sulphur, etc., will be found. Total pramaana is two rattis. In the seed there is a presence of sugandha dravya (aromatic substance).

Synonyms as in different Treatises and languages :
Vriksha Vaachaka-Maruvak

Kantaka vaachaka-Pindi phala, Gola phala
Phala vaachaka
Pushpavaachaka-Vishapushpaka
Gunavaachaka 1. Madana 2. Chandana 3. Harsha
English-1. Emetic nut 2. Bushy gardenia
Latin name-Randia dumetorium
Bengali-Mathana, Kanta
Marathi-Gelphal
Kannada-Veenagere-eranda, Massare gida
Telugu-Manga, Mangachettu
Tamil-Marikkolam
Oriya-Paatar, Patiri
Guna-Laghu, Rooksha
Veerya-Ushna (hot)
Rasa-Madhura, Tikta, Kashaya, Katu
Vipaaka-Katu
Prabhava-Vamaka
Dosha Karma-Kapha pitta shodhaka
Doshagna karma-produces vomiting.

It is used in vidradhi (absces), Pratishyaya (Coryza), Vrana (Ulcer), Kushta (skin diseases) kapha, anaaha (distension of the abdomen), shotha (oedema), Gulma (fantum tumour), etc., with success. It produces vataanulomana (Flatus will be passed).

The procedure of its collection : (Cha. K. 1-13)

There is a special way of collecting of Madanaphala for the use of vamana therapy. It should be collected in vasanta and greeshma rutus, especially in pushya, ashwini and Mrugashira nakshtras. It should not ripe and should be free from germs and worms.

Such a phala is binded with kusha (grass) and wound with gomaya (cowdung), yava (Mordum Vulgare), masha (Phascolus radiatus kulatha Dolichosbiflorus), mudga (Phaseolus mango) any of the above drugs and kept for eight days. When it bacomes mrudhu (soft) and madhura (sweet) smell comes out, then it is removed and dried. One seed must be ground with ghritha, madhu (Honey) tila kalka and then made to dry. This should be kept safely. This is called as Madana pippalli which may be used for producing vamana drugs as per Charaka :

Charaka has described vamaka dravyaas in two sthaanas.

1. **Moolini :** Root is being used for producing vamana like Haimavathi (lat. Acorus calamus), Shanapushpi (lat· Shanapushpi lat. Crotalaria verrucose), Bimbi (lat. Coccinia indica). (Vha. Su. 1-78).

2. **Phalini :** Fruits are being used, like Dhamargava (Luffa Cylindrica), Ikshwaku (Logneria Siaeraria), Jeemutha (lat Luffaechnita roxb) Krtavavedana (lat Luffacutasula roxb), Madanaphala (lat. Randia dumetorum), Kutajaphala (lat. Holarrnena antidyscnterica), Trapusha (lat. Cucumis sative), Hasti parnini.

3. **Lavana :** All lavanas (salts) produce vomitting. Charaka has stated the usage of lavana (salt) in sneha (oleation), sweda (sudation) vamana (emesis), virechana (purgation), vasti, Abyanga, nasya (errhine), utsaadana, etc., Lavana is abhishyandi, atyushna (very hot), deepana (digestive) and teekshna (acute) and is very effective.

Lavanas are : Souvarchalavana, Saindhavalayana, Bidalavana, Oudbhidha and Samudra (Cha. Soo. 1-88 to 99).

Other drugs Used In Vamana

Madana (Randia dumetorium), Madhuka (Glycerhiza glabralinn), Nimba (Azadirachata Indica), Jimuta (Luffaechnita Roxb), Krutavedana (Luffacutagula Roxb), Ikshwaka-Lagenaria siceraria), Elaa (Elettaria cardamomum), Dhaamaargava (Luffa cylindrica).

The above drugs can be used in diseases of amaashaya (stomach) and pakwaashya (largeintestine) i.e., diseases caused by the vitiated kapha and pitta doshas. The above plants may be used to produce emesis in the diseases which originate from the seat or site of kapha. Madanaphala is the best drug as it is harmless to the body.

Madhu (Honey), Madhuka (Glycerhiza glabra linn), Kovidara (lat. Red variety of Baulinia variegata), Karbudara (white variety of Baulinia variegata), Neepa (lat. Anthocephalus cadamber), Vidula (lat. Barringtonia acutangula), Bimbi (lat. Coccinia indica), Shanapuspi (lat Crotalaria verrucosa), Sadaapushipi (lat. Calatropis gigantea), Pratyakpushpi (lat. Achyranthus aspera). These ten drugs are secondary or sahayaka drugs. Vamana dravyaas used in different places :—

In Susrasthaana I chapter, ksheera (milk) is used to produce vamana (vomiting) and arka (Calotropis (gigantica), Ksheera (milk) is indicated for both vamana (vomiting) and virechana (purgation). (Sloka 114)

Ashmanthaka is stated to be a variety of Pashaanabheda. In II chapter Apamaarga-tanduleeya (Achyrathus aspera), madanaphala (Randia dumetorum) madhuyashti (Glycyrrhiza-glabra) nimba (Azadirchta indica), Jeemootha (luffaechinita), Kritavedana (luffaacutamagna), Pippali (Piper longum) Kutaja Ikshwaku (Longeria siceraria), dhaamargava-(luffa-cylindrica)-these are used in Kaphapittadhikya vyadhis in order tó produce vamana (Cha. Sut. 2-78).

In 4th chapter vamaka yoga of madanaphala (Randia dumetorum) 3 yogas of Jeemuta (luffa echirata), 45 yoga of I kshvaaku (lognaria siceraria), 60 Dhamargava (luffa cylindrica) and 10 oi Kutaja, 60 of Krutavedhana (luffa acutangula) totaling 355 vamana producing yogas.

In vimaana sthaana 8th chapter two types of prayogas with two drugs have been mentioned. They are as follows :-

1. Madanaphala (Randia dumetorum), Katuthumbi (LagenariaVulgaris), Devadali (luffa echinata), etc., The leaves and flowers are used for producing vamana.

2. Administer Kutaja (Holarrhena antidysenterica), Krtavedhana to produce vomiting.

3. Aragvadha (caissia fistula), Vrikshka
Swaadu Kantaka (**Solanum & anthocarpum**) Paata (Cissampelos pareira), Paatala (Stereaspermum suareolens), Shargesta (lat Moorva (lat Clematis triloba), Saptaparna (Cynodon dactylon), Naktamala (Cynodon dactylon), Pichumardha (Neem)‘ (Melia azadirachta), Patola (lat Trichosanthes cucumerina), Sushavi (lat Operculina turpethum), gudoochi (Tinospora cordifolia), Somavalka (Acacia catechu), Chitraka (Plumbago Zeylanica), Dweep Shigrumoola (Moringapterygosperma), kashaya (decoction) of any one of these drugs may be used to produce vomiting.

4. Madhu (Honey), Madhuka (lat Glycyrrihiza glabra), **Kovidara** (Red variety of Bauhinia variegata), Karbudara (white variety of Bauhinia variegata), Neepa (Kadamba) (Anthoce-

phalus cadember), Vetasa (Salix caprea), **Bimbi** (Coccinia indica), **Shanapushpi** (Crotalaria verrucose), **Sadapushpi** Calotropis gigantea), **Pratyakpushpi** (Achyranthus aspera). The kashaya (decoction) of any one of these drugs may be used.

5. Ela(Elettaria cardamomum),Harenuka(Pisum sativun), Priyangua (Callicarpa mecrophylla), Brihat elaa (Big variety of ellettaria cardamomum), **Kusthumbaru** (Coriandrum Sativim) Tagara (Valeriana wallichii), Nalada (Jatamamsi) Vetiveria zizanioidis), Hrivera (Pavonia odotata), Taleesha (Abies webbiana), Gopi (Sariva) (Hemidesmus indicus), the kashaaya (decoction) of any of the above drugs may be used.

6. Sumana . (Jasminam officinale) Sumanshya yoni, haridra (Curcuma longa) Daaruharidra (Curcuma aromatica) Shvetha punarnava (Boerhavia diffusa), maashaparni (Teramnus labiatae), Mudgaparni (Phaseolus trilobus) kashaya (decoction) of anyone is used.

7. Ikshu (Saccharum obbicinarum), Kandekshu, Dharbha Potagal (**Dismostachya bifinnata**), Kalankruta (Kasamardha).

8. Pippalimoola, Chavya, Chitraka, Sringavera, Sarshapa phanita, Ksheera, Kshara, Lavana–The jala (water) prepared out of any one of the above may be used to produce vomiting.

Vamana dravyas as Sushruta :—

Surhruta has stated in Samshamaneeya adhyaya, the following vamana producing drugs :—

Madanaphala (Randia dumetorun)
Jeemutaka (Luffaechnita roxb)
Ikshwaku (Sakharum officinarun)

Daamaragava (Luffa **allyptiaca**)
Kritavedana (Luffa copgula Roxb)
Sarshapa (Brassica alba)
Pippali (Pipper longum)
Karanja (Pongamia glabra)
Prapunnada (Cassia tora)
Kovidara (Bauhinia varigata (red)
Karbudara (Baughinia Varigata (White)
Arista (Nimba) Aladirachta Indica)
Ashwagandha (Withania Somnifera)
Vidula (Barringtonia acutangula)
Bandujeevaka (Indravaruni)
Bimbi (Coccinia Indica)
Indravaruni (Citrullus cococynthis)
Chitraka (Plumbago zeylanica.)

(Sus. Sut. 39-20)

Vamana dravyas as per Vaagbhata :—

Madanaphal (Randia dumetorum)
Madhuka (Glycyrrhiza glabra)
Lambha
Nimba (Melia azadiractha)
Bimba (Coccinia indica)
Vishaala (Citrullus colocynthis)
Trapusa (Cucumis sativus)
Kutaja (Holarrhena antidysenterica)
Moorva (elematis triloba)
Devadali
Krimighna (Embelia ribes)
Vidula (Barringtonia acutangula)
Dahana (Wood fordia fruitcose)
Chitra "Mooshikaparni" (Citrullus colocynthis)
Koshaaki (Luffa aegyptiacie)

Karanja (Pongamia glabra)
Pippali (Pipper longum)
Lavana (Salt)
Vacha (Achorus calamus)
Sarshapa (Brassica alba)
Elaa Elettaria cardomomum) etc., (A.H.S. 15-1).

Jeemutaka (Bandaala): Luff echinata.

The fruit and panchangaas are used. This contains katu (Pungent) tikta bitter rasa (taste) teekehna guna, ushna veerya (hot potency) and katu (pungent) vipaka. Ist Prabhava is vaamaka. It is shirovirechaka and rechaka It used in jwara (fever), kaasa (cough), Hicca, arshas (Haemorrhoids), paandu (Anaemia Kaamala) (Jaundice), Visha (Toxicosis or poison), Shotha (oedema) Amavikaara, Aruchi (Anorexia) Kshaya (consumption) and in Krimi (worms).

Kutaja (Kuda, Kuriya) (Writia tinctorea).

This is of two types namely 1. Sitha kutaja (white) and 2. Asitha kutaja (Black). This grows to about ten feet in height. Flowers are white and have an aromatic smell. The bark of root and seed is used. It is tikta (bitter), kashaya (Astringent) in its rasa (taste), rooksha (dry) in guna, sheeta (cold) in veerya (potency) and it is vamaka (emetic), deepaka (digestive) arshoghna (Anti-Haemorrhoids), Kaphagna (Anti kapha) stanya shodhaka (purify breast milk), Asthapanopaga (used in eliminatoryenema, Sangraahi, shoshaka and is used in Jwara (fever) Raktapitta Haemorrhogic disorder), Hridroga (Heart disease) Atisaara (Diarrhoea), Trusha (Thirst), Aama and is kushtanaashaka (Cures skin disease).

The flowers are tikta (bitter) kashaya (Astringent) laghu (light) sheeta (Cold) deepana, vaatahara, (Antivaata) and used in pittaja hridroga, kushta, raktavikaras, krimis etc.,

Indrayava :- It Consists of Tikta (Bitter) Teekshna (Acute) Ushna (hot), Tridoshaghna, Deepaka and used in Raktarshas (Bleeding piles) Shoola (pain) and Atisara (Diarrhoea).

Dhaamaargava (Raaja koshaataki) Luffa aegyptica

It is just like a garland. It is of two types as madhura and tikta. (Sweet & Bitter) The part used is phala (Fruit).

Uses : It is a vamaka (emetic) and used mostly in kapha and vaata vikaaraas lies in stomach. If kapha is accumulated in the kanta (throat) mukha (face) and a person is suffering from garavisha (toxicosis) gulma (Fantum tumour) and kaasa rogas (cough) then, this should be used.

Krtavedan : (Koshaataki) Luffa amara.

It is of two types namely Madhura (sweet) and Tikta (bitter). Bitter one is available in forests and madhura (sweet) is one that is grown in gardens. The part used is its phala (fruit).

It is used as vaamaka (emetic) and virechaka (purgative). It is highly bitter, teekshna, ushna (hot) and used in kushta, kandu (pruritis), paandu (Anemia), pleeha (Spleen enlargement) shotha (Oedema), gulma (Fantum tumour) and gara (Toxicosis).

Ikshwaaku : Leganria vulgaris :-

Part used is phala (fruit). It is tikta (bitter) in rasa (taste), sheeta (cold) in veerya (potency), it is a hridya (Heart tonic), vaamaka (emetic), shodhaka, used in kaasa (cough), visha (toxicosis), pitta jwara (fever), shotha (oedema) vrana (ulcer), shoola (pain) and it alleviates vaatakapha.

Madhuyasti (Madhuka-Glycyrrhiza glabra.)

It is of two types. one is just like a small creeper and the other like a balli (climber). The part used is moola (root) and twak (bark). It is madhura (sweet) in rasa (taste) snigdha (unctuous) and guru (heaviness) in guna, sheeta (cold) in veerya (potency). It is jeevaneeya, kandugna, snehopayoga, asthapanopaga, chardingrahaka mootravirajaneeya shonitasthaapaka, chakshushya, balya, keshya and it is used in vaata and rakta disorders, vranashotha, Visha (toxicosis), trushna (thirst), glaani (fatigue) etc.,

Kovidaara (Kanchanaara) Bauhinavariegota. (Red)

It is available all over India. This has two types of flowers-red and white. The part used is the root. It is kashaaya (astringent) in rasa (taste), sheeta (cold), graahi vaamaka (emetic). It alleviates kapha, pitta, krimi (worms) kushta, gudabhramsha (prolapse of rectum), gandamaala (TB Adenitis) and vrana (ulcer).

Indravaaruni (Indraayan) Citrullus colooynthis.

It is a creeper (lata). The Fruit (phala) in the initial stages, will be greenish and in later stages it will be yellow in colour. There are several varieties of indravaruni. In one type there will be thorns in the phala (fruit) and in the other variety it will be red in the end. The parts used are phala (fruit) and Moola (root), Rasa is tikta (bitter) and katu (pungent). Its guna is laghu (light), its veerya (potency) is Ushna (hot).

It produces rechana and is used with benefit in kapha vrana (ulcer), krimi (worms), udara (diseases of Abdomen) Kaamala, (Jaundice), pitta, pleehodara, swaasa (Dyspnoea) kaasa (cough), kushta, granthi, **Amavikara**, gulma. It is used to alleviate visha (Toxicosis or poison). It can be used as adjuvant in vamana therapy.

Vacha—Acorus calamus :-

Its root is as big as a finger. It will have 5–6 shakhaas (extremities). It is studded with hairs and reddish in colour. It is aromatic. The part used is the root. It is tikta (bitter) and katu (pungent) in rasa, ushna (hot) in veerya and katu (pungent) in vipaaka.

It is extensively used as vaamaka (emetic), virechaka (purgative) and to produce lekhana kriya. It is also used in diseases like arshas (Haemorrhoids), thrishna (thurst), asthaapana and as sheeta prashamana, samgnasthaapaka, medhya (Brain tonic), kantya and alleviates krimi (worms), vaani (speech), and swara (tone) with benefits. It works as aamapaachaka, deepaka (digestive), malamootra vishodhaka, in unmaada (insanity), apaasmaara (epilepsy) adhmaana (distension of the abdomen), shoola (pain). It also alleviates kapha and vaata.

Sadapushpi (Arka) Calotropis procera :-

It is available all over India. Its leaves are green in colour and are big and long. From the root of the leaves the flowers take their orgin and they are umbrella shaped, when they are combined together. The phala (fruit) will be white and red in colour. From the pala (fruit) cotton type of material comes out.

It is katu (pungent) and tikta (bitter), ushna (hot) and it is used as shodhaka, in bhodhana, swedopayoga and deepana (digestive). It alleviates kandu (pruritis), vrana (ulcer vaata, shotha (Oedema), kushta (skin disease), krimi (worms), pleeha (enlargement of spleen), gulma, arshas etc., It is largelv used in kapha rogas, arshas (Haemorrhoids), and udara rogas (Abdominal disease).

Gunas of Arka Ksheera :

Rasa-Tikta (bitter), alpalavaana (slightly saltish), Veerya-Ushna (hot), Guna-Snighdha (Unctuous). It produces vamana (vomiting) and virechana (purgation). It wards off gulma (Fantum tumour), kusta (skin diseases and leprosy) and udara rogas (Abdominal diseases).

Vidanga : (Embilia ribs) (Vaayuvidanga) :

It is a creeper. The flowers are white in colour, fruits are black in colour. The part used is the fruit.

It is katu (pungent) in rasa (taste) teekshna (acute) in guna (Property) and ushna (hot) in veerya (potency) It is rooksha (dry), laghu (light), deepaka (digestive), sirovirechana (errhine) truptigna ; it alliviates kapha vaata, krimi (worms) and vibandhanaashaka (regulates motion). It is also used as an adjuvant in vamana therapy.

Pratyakpushpi : (Apaamarga) Achyranthus asperagus :

It is available all over India. There are two varieties namely 1. Shvetha (white) and 2. Rakta (Red).

The parts used are the roots, seeds, and other panchangaas and kshara of the panchangaas.

Rasa-Katu (pungent), Tikta (Bitter), Veerya-Ushna (hot).

It is teekshna, deepana (digestive), paachana, vaamaka (emetic) graahi, shirovirechaka (errhine) It alliviates kapha vaata. It is used in arshas (Haemorrhoids), kandu (pruritis), udara (Abdominal diseases), aamavikara, hiccough, apachi (scrofula) with profiound benefit.

Vidula (Hijjala) – Barringtonia acutargus :

It is a medium sized plant. It is available in Bengal and in South India. Its leaves are egg shaped and some are of the size of Dhatura phala (lat datura stramonime). The part used is the fruit. It is sheeta (cold), in veerya (potency). It is used in Daaha (burning sensation), shotha (Oedema), arshas (Haemorrhoids), yonishoola, and alleviates kaphavaata.

Karanja – Pongamia glabra :

The plant is always green in colour Its branches are 4–7 inches long. The leaves are 5–7 inches in length. The parts used are fruits and leaves.

It is ushna (hot) in veerya (potency), and is laghu (light) bhedana, krimi (worms) and used in arshas (Haemorrhoids) and in vaata rogas, with resounding benefits. It also alleviates kushta (skin disease), vrana (ulcer). It is kaphavaatahara.

Nimba – Axadirachata indica :

It is available all over India It grows into a big tree with a big stem and bark. Except the Kaashta (wood) all the parts of the plant are used. Patra (leaves) are used for Vamana. It is tikta (bitter) in rasa (taste) sheeta (cold) in veerya (potency) and katu (pungent) in vipaaka. It is laghu (light). It is used to alleviate pitta dosha, kapha dosha, kandu (pruritis), kushta (skin disease), vrana (ulcer) and in raktavikaras. (Blood disorders).

Elaa – Elettaria cardomum :

It is a famous aromatic drug. The part used is the fruit. It is madhura (sweet) and katu (pungent) in rasa (taste) sheeta (cold) in veerya (potency). It is used to produce shirovirechana (errhine effect). It acts as a heart tonic and a taste producer, deepana (digestive) swaasa (dyspnoea) angamarda (myalgia), mootrakrichra (urinary disorder) etc. It is also indicated as an adjuvant drug in Vamana therapy.

Pippali – Piper longum :

This is of two varieties – 1. Small size 2. Big size i. e. Gajapippali. The stem is called chavya. The small size is called as pippalimoola. The fruits and the roots are used. It katu (pungent) in taste, ushna (hot) veerya (potency), madhura (sweet) in vipaaka, laghu (light), deepaka (digestive), paachaka (assimilating), vrushya (viritific), rasaayana, shirovirechaka and vaamaka (emetic). It alleviates kaphavaata. It is largely indicated in Hiccough, Kaasa (cough), shoola (pain), udara (abdominal disease), jwara (fever), kushta (skin disease), gulma, prameha, arshas (Haemorrhoids), aamavaata (Rheumatic disorders) and pleeharogas (Spleenic disorders).

Trapusa – Cucumis sativua :

It is a creeper. Its leaves are 5–6 inches long. Its fruits are 6–12 inches wide. The part used is the fruit. It is laghu (light), swaadu (sweet) in taste and alleviates burning sensation and thirst, pitta and rakta (blood). It is used as an emetic.

Bimbi – Cocoinia india :

It is available in the forest. This is of two types. 1. tikta (bitter rasa) and 2. madhura (sweet in taste). This is used as an emetic. It is used in kaphapitta, rakta (blood), hotha (oedema), pandu (Anaemia), jwara (fever). Its phala (fruit) is used to alleviate kaasa (cough), swaasa (Dyspnoea) and kapha rogas (diseases).

Chakramarda – Cassa tora :

It is a creeper 2–5 feet in height. Its flowers are yellow in colour. The fruit consists of 20–30 seeds. It is katu (pungent) and madhura (sweet) rasayukta and ushna (hot) in veerya (potency). It is rooksha (dry), laghu (light) in guna and alleviates vaatakapha. It is used in daaha (burning sensation), kandu (pruritis) kushta (skin desease including leprosy) and krimi (worms).

Moorva :

It is a sandigdha dravya (controversial drug). Some think it is a creeper. It is madhura (sweet) and used in raktapitta (blood disorders) prameha (urinary disorders) and also used to produce vomiting.

Madhooka (Basia Latifola) :

It is available in Bihar and Bengal. The parts used are the flowers and the fruits. The pushpa (flower) is sweet, cold and is heavy (guru). It is vrishya and alleviates vaatapitta. The phala (fruit) is also madhura (sweet). sheeta (cold) and guru (heavy). It alleviates vaata-pitta. It is extensively used to relieve Swaasa (Dyspnoea), Kaasa (cough), Kshaya (consumption) Daaha (buring sensation), and Rakta vikaras (blood disorders).

Madhanaphala – Randia dumetorum :

It has been used in the form of kashaya (decoction). choorna (powder). kalka (paste), varthi (suppostory). leha (linctus), sneha (unctuous), maamsarasa (meatsoup), kambalika, yavaagu (gruel), takra (butter milk), ghruta (ghee), phaanita, utkaarika, modaka, madira, apoopa, shaadva, mantha, ashus, phālala, krushara ikshurasa. etc.

Persons fit for Vamana

The persons suffering from peenasa (Rhinorrhoeas), Kushta (skin diseases including leprosy), Navajwara (acute fever), Raajayakshma (lung TB), Kaasa (cough), Swaasa (dyspnoea), Galagraha (Spasm of throat muscle), Galaganda (TB adenitis), Sleepada (Elephantiasis), Meha Mandaagnī (indigestion), Viruddha jeerna, vishoochika (gastro-enteritis), alasaka, visha (poisons), gara (toxicosis) dasta, dagdha (burnt) shonitapitta or Raktapitta (Haemorrhagic disorders), praseka (Ptyalism), durnama, hrillasa (Nausea), arochaka (Anorexia), avipaaka, apachi (scrofulla), apasmaara (epilepsy), shopha (oedema), pandu (anaemia), mukhapaaka (Stomatitis), dushta sthanya (Vitiated breast milk), sleshma vyaadhi (Kapha diseases).

(Cha. Sid. 2–10).

Sushruta has mentioned **vamana** in the following diseases :

Visha (poison), Shosha (Emaciation), Vishamaagni, mandaagni (indigestion), unmaada (Insanity), apasmara (epilepsy), sleepada (Elephantiasis), arbuda (tumour), vidaarika, medoroga (obesity), Meha (urine disorder), garavisha (toxicosis), jwara (fever) aruchi (anorexia), avipaaka (indigestion), apachi (scrofula), granthi (glandular enlargement) aamaatisaara (diarrhoea) Hridroga (heart disease), Chitta vibhrama (mental disorder), visarpa (erysipelas), vidradhi (abscess), ajeerna (indigestion), mukha praseka (Ptyalism), hrillasa (Nausea), kaasa (cough), swaasa (dyspnoea), peenasa (coryza), pootinaasa, kantapaaka (spasm of throat), karnasrava (otitis media), adhijihwa, upajihwa, jalashundika, shonitapitta etc.

According to Ashtanga Hrudhaya :

Jwara (fever), atisaara (diarrhoea), pittasrunk, Raajayakshma (Pulmanary TB), kushta (skin diseases including leprosy), Meha (diabetes), apachi (scrofula), granthi (glandular enlargement), sleepada (elephantiasis), unmaada (insanity), kaasa (cough), Swaasa (Dysphoea or Asthma), Hrillaasa, Visarpa (erysipelas), sthanya dosha (disorder of breast milk) and urdhwa rogas. (diseases of E.N.T. eye etc.).

(A. H. Sut. 18–I, 2, 3).

Contra-Indications of Vamana Therapy :

Charaka : Kshataksheena, atisthoola (obeseperson), atikrusha (too much emaciated), baala (Young), vruddha (old), durbala (weak), sraanta, pipaasita, kshudhita, persons who work more, lift more weights, Upavaasitha (one fasted), maithuna (coitus), adhyayana (excessive study), achintya, kshama, garbhini (pregnant women), sukumara (delicate bodied), samkrita, urdhwagata raktapitta (i e. bleeding from the Ear, Nose and throat), prasakti chardi (vomiting), aruchi (anorexia), vataasthapana, anuvasana (enema), hridroga (heart disease), udaavarta, (Revedse peristalsis) mootragaatha, pleeha-vriddhi (enlargement of the spleen), gulma (fantum tumour), udara (abdominal disease), asteela (enlargement of the prostate gland), Swarpopaghaata (disorders of voice), timira (fainting), Shirah–shoola (head-ache), karna and akshi shoolas (ear and eye pain).

Sushruta : Timira (faintness), Urdhwavaata, Gulma (Fantum–Tumour), Udara (Abdominal Disease), krimi (worms), Shrama, arti, toda (pricking pain), Kshataksheena (Injured renociated) krusha (emaciated) ativrvddha (old people) mootrapureesha vaataroga, swaroopaghaatha (disorder of voice, adhyayana prasakta (interest in study) duscdhardi, (vomiting) koshta, trut (thrist), bala (children) urdhwagata raktapitta (bleeding from upper part of body), kshudhita, (hungry) rooksha (dry), garbhini (pregnant woman), udaávarta (reverse peristalisis), etc.,

(Sus. Chi. 33–14 & 15).

Vaagbhata : Garbhini (pregnant woman), rooksha (dry), kshudhita, nityadukhita, baala (children), vriddha (old persons) krusha (weak), sthoola (obese), hridroga (heart disease) kshata, durbala (weak), prasakta, vamathu, pleeha (enlargement of spleen), timira, krimikoshta, urdhwagata raktapitta, vasti (enema), mootragaatha, udara (abdominal disease), gulma, durbala, arshas (Haemorrhoids) udaavarta, bhrama (giddiness), ashteela, parshwaruk (pain in sides of chest), and vaataroga-

(A. H. Soo. 18–3 to 6).

If vamana is adopted in the above contra-indicated conditions, then, there will be vriddhi or aggravation of that disease and it will be difficult to cure ; even then if he is suffering from ajeerna (indigestion), one who has consumed poison and when there is excess of kapha, in such cases vamana can be given. This has been advocated by sushruta and Vaagbhata. After assessing the dosha, dooshya, desha, bala (strength), kaala (time) etc., vamana must be adopted.

Charaka opines that in the case of chardi (vomiting), Hridroga (heart disease) and gulma (Fantum tumoue), even though it is contra indicated in the above cases it can be administered according to its avastha (stage). In case of vaatagulma, if kaphavriddhi is there, aruchi (anorexia), tandra (drowsiness) gaurava (heaviness), hrillasa, (nausea) vaamana may be administered. In chardi and in Kaphaja hridroga vamana can be adopted. In udaavaarta if phaavarti (suppository). and vasti (enema) cannot be administered, then, in such cases vamana therapy, may be instituted.

(Cha. Chi. 26-16).

The method of Ádministration of Emetic Drugs
(Vamana Vidhi Vidhaṇa)

The patient must be treated by means of oleation and sudation therapies depending upon the condition of the case to be subjected for emesis therapy. The physician should correct the psychic or somatic disease, if occured during course of the treatment.

After administration of oleation and fomentation therapies successfully and ascertaining that the patients mind is in tranquility and after he is allowed to take rest for some time, the food taken by him is well digested, he has taken full bathe anointed his body worn a garland and an untorn clean cloth and has worshipped the diety fire, Braahamana, Preceptor, elderly persons and Physician. Braahmanaas should be requested to recite auspicious mantras and bestow their blessings on the patient on an auspicious day with auspicious nakshatra (constellation), dinaanka karana and muhoorta, there after, the physician should administer a dose of the decoction of Randia dumetorum along with honey, rocksalt, phaanita (a preparation of sugar-cane juice) and the powder of Mudhuka (Glycyrrhiza glabra).

The physician must also take into account the different astrological factors while administering the above therapy to the patient. The following are the auspicious constellations viz. Pushya, hasta, Tyestha, Rohini, Sravana, Ashvini, Svaati, Mrigashiras.

(Ch. Su. 15/9).

Pre-operative Procedure

1 Collection of drugs (Sambhaara sangraha)
2 Examination of the patient.
3 Deciding the dose of an emetic.
4 Preparation of the patient.

    1. Dietic regime before the emetic therapy.
    2. Oleation and sudation therapy.
    3. Manasopachara.

1 Collection of drugs : (Sambhaara Sangraha) :

The physician, who wants to administer emesis or purgation to a resourceful person like a king or some body of that status should collect all requirements well in-advance of the proper and actual treatment.

Test tubes.

Wash Basins.

Buckets.

Measuring glass.

Necessary vessels to prepare decoction, phaanta etc.,

Necessary vessels for keeping hot water.

Towels–2
Rubber tube
Electric stove
Spoon
Bowl
Saucer
Mat
cover plate
Small and big pitchers
churning stick leather,
cloth, thread etc.,

Drugs :–

Madanaphala (Randiadumetorum)	– 4 parts
Acoruscalamus	– 2 parts
Rock salt	– 1 part

Mix and make a fine powder.

Dose: 1/4 to 1 tola with honey.

Sugarcane juice. 6 to 8 pounds or milk.

Drugs to combat complications must also be ready.

Beddings, seats. spitcon, bedsheet, pillow, cushion, grinding stones pester, 1. Smooth, 2 Hard.

Sharp instruments. Smoking pipe, salt, phaanata. Honey, seedu. suraa, curd. Saali (oryzaisativa) Sastika (Avarity of oryzaisativa) Mudga (Phasecolus mungo). Maasha (Phasecolus radiatees). Yava (hordeumvulgara) Tila (Sesamum indicun) Kulatha (Dalichousbiofforus) badara (Zizyphausjujuba) Mridveeka (Vitisvinifera) aamalaki (Emblica - officinals), Bibheetaki (Termenaha bellerica).

In case the emesis therapy is successful in eliminating vitiated doshas. the collected material can be used for the management. If the therapy goes wrong these drugs can be utilised to correct the complications (Vyaapati) after they have been ascertained, In emergency we cannot go in search of things. So the materials necessary must be procured well in advance.

4 Variations relating to time.

Time may vary according to change of seasons or as it is forenoon, noon and afternoon etc.

5 Variations relating to strength.

The strength of the individual will vary as is inherent, acquired or effected by time. It may also vary as it is superior, mediocre or inferior.

6 Variations relating to the body.

The body may be fatty lean, compact or porous, it may also be differentiated according to its nature, method of preparation, quality and combination etc.,

7 Variations relating to diet.

The diet may vary depending its nature, combination, quantity and its method of preparation.

8 Variation relating to wholesomeness.

It may vary depending upon locality, time, disease constitution, nature and habits.

9 Variations relating to mind.

It may vary depending upon fear, grief, happiness etc.,

10 Variations relating to constitution.

There are several variations in the bodily constitution, as it is initiated by vaata etc.,

11 Variations relating to Agni.

There may be variations in the patient depending upon age. viz, child, youth, old etc.,

Deciding the dose of an emetic

The dosage of Randia Dumetorum or other drugs must be determined according to the individual needs. That is, the quantity which, when taken brings about the desired effect in the form of elimination or inadequate elimination is to be regarded as the proper dose for the patient.

The dosage of the emetics must be determined depending on the strength of the disease, strength of the patient, strength of Agni etc. The medicines which are having higher potency or strength than the disease will alleviate the latter.

If the medicine is administered more than the strength of the digestive fire will cause either indigestion or another type of digestive disorder called Vistambha or else it will be digested. When a medicine is administered more than the strength of the patient, then, it leads to exhaustion, coma, intoxication, constipation or diarrhoea. So the emetic drug must be administered in suitable dose.

(Su. Su. 39/10).

In Astaanga sangraha it is stated that the following must be considered to decide the dose of emetic.

1. Strength of the disease.
2. Koshta.
3. Age.
4. Country.
5. Time.

(Astaanga sangrah).

Charaka has pleaded that (i) the best medicine is one which removes maximum doshas from the body with a minimum dose. (ii) It also produces vegas in good manner (iii) It will be digested properly, (iv) It will have the property to alleviate the disease process, (v) It will not produce either different disease or any other complications, (vi) It will not produce exhaustion, (vii) Its smell, colour and taste will be good to use in the body.

(Ch. Sid. 6/16, 17).

When an individual is having medium strength of disease, medium strength of the digestive fire and medium strength of the patient, the dose of decoction to be administered to the patient is one Anjali (4 pala – 16 tolas).

The dosage of choorna is vidaala padaka (1 tola).

The dosage of kalka (paste) is also one Aksha (1 tola) Kwaatha means phaanta etc., its dosage is 16 tolas. The Juice (Swarasa) and milk, are heavy hence, they must be administered in lesser dosage. (U. S. on 39/14) and dalhana commentary).

Charaka has suggested the dose of Pippali or Randia Dumetorum is as that of the quantity to be kept inside of a fist. (ch. K. 1/14).

The dosage of emetic as per shaaranga dhara is as follows: The dosage of Kwaath (Decoction).

Uttamamaatra–9 prasthas–(576 tolas)

Madhyamamaatra–6 prasthas–(384 tolas).

Kaneeyasicmaatra–3 prasthas–(192 tolas).

The dosage of kalka (paste) Uttamamaatra–3 pala–
(12 tolas)

Avalehya (linctus). and choorna (power	Maximum dose–(12 toals)
	Madhyama–2 pala–(8 tolas). Maatra. Medium dose.
(Sh. u. kh. 3/16, 17.	Kaneeyasimaatra–1 pala (4 tolas) minimum dcse.

The opinion Bhela is as that of sushruta.

Dosage (Kwaatha). (Decoction)–4 ounce to 8 ounce. choorna–1 tola. (powder & paste respectively).

Dietitic regimen to be adopted before the emesis therapy.

The dietic regimen in emesis therapy must be considered in 3 headings 1) before the emesis therapy is going to be instituted i.e. after the oleation therapy.

2. Before day of emesis therapy. 3. The dietic regimen to be followed on the day of the emesis therapy.

The diet of unctuous, light hot, and anabhisyandhi must be given. It is to be followed after the oleation therapy. After giving one day rest to the patient the emesis will be induced.

On the evening of that day meat of animals grown in marshy areas (Anoopadesha) Milk, Curd, Tila and other food aggravating Kapha must be given to the patient. (Ch. sid. 1–9).

Charaka has given a separate dietic regimen to be adopted for a day before the emesis therapy and the day of emesis therapy. It is better to give a required diet as it is easily digested.

On the morning emesis therapy a gruel which is mixed with ghee must be given. It should not be too much unctuous or atleast milk, of less quantity, must be administered to the patient. Vaagbhat advocates the diet constituting of unctous peya or ghee. (Su. chi. 33/3, 33/4,
AH. su. 10/12, 13,
Ch. K. 1/14)

2. Oleation and Fomentation.

Usually emesis therapy must be preceeded by oleation and fomentation therepies (Su, Chi. 33–3. A. Su. 18/12.

If internal administrationof oleation is required, then, it should be done for 3 to 7 days or till the appearance of the signs and symptoms of proper oleation. The type of oleation adopted depends on the type of diseases.

Charaka pleads that. for a patient who is going to undergo emesis therapy, must be subjected for anointing therapy for 2 or 3 days–along with it sudation therapy (Baaspasweda also to be advoeated by him on the last day of oleation, and on the day of rest and in the morning of the day the emesis therapy is to be instituted, the anointing and fomentation therapy must be adopted (ch. k. 1–14).

The purpose of oleation and sudation therapies is to make the doshas klinna, dravikarna (liquified) and to make them to move towards the Kostha.

3. Manasopachaara :

The patient must be mentally convinced and prepared to undergo the therapy. The application of swastivaachana, and praying for god, elders etc., is to keep him mentally fit to undergo the therapy. The tranquility of the mind can also be obtained by conducting the treatment in good stars, goodday etc., The doctor must see that the patient wears good cloth before the actual emesis is induced to the patient.

1. Operative Procedure. (Pradhaana Karma)

It is a period from the onset of internal administration of emetics to complete cessation of the vegaas.° (Urges)

Thir will be dealt in 5 subdivisions.

1- Administration of yoga of Randia Dumetorum.
2. Observation of patient.

3. Deciding of vamanavegaas.
4. Observation of signs and symptoms of excessive, proper and improper emesis therapy.
5. The observation of complications of vamana and their treatment.

1. Admistration of the Yoga of Randia Dumetorum.

(Plate No. 20)

The patient who has undergone oleation and sudation must be made to sit on knee height stool. The patients body has to be covered from neck down to the legs, with a clean cloth, one clear towel, on either side, must be kept. The pulse, respiration, temperature, blood pressure and mental response of the patient must be counted and watched correctly. 4 to 6 lbs of sugar-cane juice must be given to the patient to drink. Some patients required 30 ounces and some 60 ounces. The physician must stop giving the sugarcane Juice as soon as salivation is started in the Patient.

Charaka has advocated to administer a decoction of the pippali of Randia Dumetorum of the quantity of inside of a fist. (1 to 1½ tola). The pippali of Randia dumetorum must be kept in a vessel containing sufficient quantity of water. And in the morning the pippali must be squeezed and filtered. The decoction, thus obtained, must be given to the patient.

But sushruta has advoeated to use milk, butter milk, gruel curd etc., to tender bodied people, young persons, old aged people etc., At the time of administration of emetic drug the following auspicious mantra must be recited (ch. su. 15-9 Ch. k. 1/14, sue. chil. 33-6, AH. su. 18/14, 15).

Plate No. 20. Process of vomiting is intiated by giving the medicine to a Tamakaswaasa Patient

Plate No. 21. The Patient is Vomiting

Ohm brahma dakshaasvirudrandra bhoo cnadraakraanila-
analaaha ।
Rushayah soushadhi graama bhoota sanghaascha
paantute ॥
Rasaayanamivarsheenaam Devaanaamritam yathaa ।
Sudhevottam Naagaanaam Bhaishejya Midamastute ॥

The following gods, must protect you during the emesis therapy. Brahma, Daksha, Asvinikumaara, Rudra, Indra, Pruthvi, Chandra, Soorya. Vaayu, Agni, Rishi, a group of medicinies and a group of bhootas (Demons), like the effect of Rasaayana to Rishis. Amrita to the devaas Surha to Naagaas, so also for you the emetic drug will be the best.

Practically, the emesis therapy is conducted by giving maximum milk or sugar-cane juice to the patient. Then, the decoction of Phaanta of glycyrrhiza glabra must be given to drink. It results in instantaneous vomiting.

2. Observation of the patient. (Plate No. 21)

The patient is to be watched for some time as the doctor incharge, after the administration of the medicine. The first effect would be perspiration i.e., doshas started melting in the body. Secondly we can observe horripilation i.e., the doshas have started moving from its own position.

The third stage consists of distension of the abdomen which indicates the doshas are shifted to the intestines. Fourthly the occurance of nausea and salivation indicate, the movements of doshas upwards. It is at this time the patient must be made to sit on a knee height stool or chair with his body well covered with clean clothes on a bed of knee height comfortable, well covered and equipped with bedsheet towel, pillow and cushion. A spitoon must also be kept ready. Intimate friends, whose presence will not create embarassment, must be made to stay on either side of him and holding his sides of chest and forehead, pressing the umbalicus and massaging the back.

(ch. su. 15/11).

When the patient gets salivation he should be ready to vomit into the vassel kept in front of him. If there is no sensation of vomiting, then. it should be induced by either with machanical means i.e., with the help of lotus (kamala naalla) or with the branch of a ricinus communis (Eranda) or else, the vomiting can be induced by giving the kalka of pippali (piperlongum) Aamalaka (Embilica officinale) Sarshapa (Brassica). Vacha (Acorus calamus) or the luke warm water or salt, any one of these must be administered to the patient very often till he gets vomiting. Ch. ka. 1/14).

Bhela is of the view that, incase, the emesis is not produced even in 1 muhoorta (48 minutes) the following prescriptioa must be tried to get instantaneous vomiting.

1. Choorna of kesha (hairs).
   + honey.
   + Takra manda (Bhela Samhita).

3. Deciding the Vamana Vegaas.

The vaidya must very carefully observe the vomit in the spitoon, ascertain the number of urges and should conclude therapy as to whether this therapy has been well administered, inadequately administered or administered in excess.

It is out of this observation that the physician can decide the future time of action. So, he must very carefully observe the vomiting urges. (ch. 500, 15/12).

Counting of urges must be made very carefully, First two urges must not be counted as there will be Hrillasa and Aasya sraavana ; In cases of uttama vamana (Pravara)

Madhyama and Heena vamana. The counting of urges must be made in this order i.e., 8, 6 and 4 respectively, the quantity of vomited material will be as follows.

Pravaravega. 2 prasta (108 tolas).

Madhyamavega–1½ prastha. (1 prastha–13½ pala).

Jaghanyavega–prastha (64 tolas).
(heenavega).

By noting the colour in the vomited material the pittaanta will be decided. (Chakra paanion ch. sid 1–14).

4. Observation of the sings and symptoms of proper vomiting, inadequate vomiting and excessive vomiting.

The vamana shuddhi, has been clasified into 4 types.

1. Aantika. 2. Maanika. 3. Vaigiki. 4. Laingiki.

Four, six and 8 times of vomiting are considered good as minimum moderate and maximum action respectively and so also they are considered in purgation 10, 20 and 30 times. The quantity of facialmatter should be 128, 192 or 256 tolas respectively. The emesis should not be induced till the vaata comes out. It should be done only till the patient finds katu rasa (bitter) taste in the mouth. This comes under Aantiki suddhi, In vaigikishuddi, 8, 6 and 4 urges must be considered respectively for pravaradi shuddi According to laingiki shuddhi the signs and symptoms of proper emesis inadequate emesis and excessive emesis must be considered. The important one is laingiki shuddhi.

(Ch. sid-1-14).

The vega and maana will differ each other. The Shuddhi, must be decided considering the shuddi of srotas. According to dhoshas and maana the Jaghanyaadhi shuddhi must be considered. But, in emesis therepy, when there are 8 vegaas and 2 maana sraava of doshaas, then, it should be considered as pravara Dosha. When there are 6 vegaas and the quantity of dosha which comes out is 1½ prastha, then, it is considered as Madhyama Shuddhi. The Jaghanyashuddhi is so called when there are 4 vegaas and the quantity of dosha that is exceed is 1 prastha. (ch. paa. on ch, sid 1-14).

The signs and symptoms of samyak shuddhi.

1. The doshaas will act in time.
2. The doshaas are passed in the following order.
   1. kapha. 2. pitta. 3. vaata.
3. Lightness in the heart.
4. Lightness in sides of the chest head, and in srotas.
5. Clarity of mind.
6. Lightness in the body.
7. Weekness in the body.
8. Emaciation in the body.
9. There will be less pain in the body.

The signs and symptoms of improper emesis.

1. The urges will not be observed regularly and intime.
2. Only medicine will be expelled.
3. During urges the movement will be un-necessarily obstructed.
4. Ashuddhi in Hridaya.
5. Ashuddhi, in strotas.
6. Heaviness in the body.
7. Spota.
8. Eruptions (kota).
9. Ptyalism.
10. Fever.

The signs and symptoms of exeessive emesis.

When there is excessive vomiting in a patient, then, the following signs and symptoms are observed.

1. Frothy vomiting.
2. Bloodstained vomiting.
3. Thirst.
4. Torpor.
5. Coma.
6. Vitiation of vaata.
7. Insomnia.
8. Loss of strength.
9. Pain in the throat.
10. Pain in the heart.

11. Darkness before the eyes.
12. Giddiness.
13. Expelling of excessive pitta.
14. Burning sensation.
15. Death may ensue due to excessive haemorrhage.

Reference (ch. sid. 1–14).
cha–su. 15–13).
ch. sid–6–20

Su. chi. 33/7.
18/23 ch. su. 15/13.
24 su. chi. 33/7.
25 ch. su 15/13.

cha–sid 1/15.

COMPLICATIONS OF EMESIS THERAPY AND ITS MANAGEMENT

After conducting oleation and sudation therapies the specified dose of medicine must be administered. The patient must be in a state of concentration of mind, then, only he will vomit properly. The complications will arise due to four reasons (i) Doctor : when decision of the vaidya is not proper.

(ii) Drug : when the drug is having less potency or more Potency.

(iii) Attendant : when the upacharaka (attendants) who are going to mix the drug properly etc.,

(iv) Patient : when the patient is not going to co-operate with the physician and also if his kostha is improper or peculiar, then, also the complications will arise. Due to above 4 reasons the Vyaapats will arise.

(Ch. Si. 6/10, 6/30).

Charaka has mentioned 10 Vyaapats there are as follows:—

1. Aadhmaana.
2. Parikarta.
3. Sraava.
4. Hridgraha.
5. Gaatragraha.
6. Jeevandaa.
7. Vibhramha.
8. Sthambha.
9. Upadrava.
10. Klama.

These Vyaaptas will occur.

Either due to atiyoga or mithya yoga i, e. excessive administration or improper or in adequate.

Admistration so also the Vyaapats are produced due to four causes.

1. Apravritti of vegas.
2. Alpapravritti of vegas.
3. Asmyakpravritti.
4. Atipravritti.

(Ch. Si. 6/31).

In sushruta chikitsa 34/2 it has been stated as follows :—

1. When emetic drug produces purgation.
2. Seva Seshadatva of medicines.
3. Jeernaoushadhatva.
4. Heenadoshapharana.
5. Vaata Shoola.
6. Ayoga.
7. Atiyoga.
8. Jeevaadaana.
9. Adhmaana.
10. Parikaartikaa.
11. Parisraava
12. Pravaahika.
13. Hridaapasarana.
14. Vibhandha.
15. When the purgative drug produces emesis.

The following complications are common to both in vamana and in virechana.

1. Adhamaana.
2. Hridayaapa sarana.
3. Parikarta.
4. Pravaahika.
5. Parisraava.
6. Vibandha.

In virechana one notices parikartika and parisraava where as in vaamana kanta kshana and praseka are noticed. When one notices pravaahika in virechana, in vamana there will be suskhodgaara. All these are dealt in detail in purgation therapy.

(Su. Chi. 34/21).

COMPLICATIONS THAT ARISE OUT OF VAMANA INDUCED VAMANA AYOGYA PERSONS:

(Unfit Persons) (Cha. Sid. 2–9)

In kshataksheena if vamana is induced then vranotpatti (ulcer) in vrana takes place and excess rakta comes out of it.

In ksheena (very weak), atisthoola (obste), atibaala (very young), ativriddha (too old people), durbala (weak), if vamana is adopted, the patient loses sahana–shakti (endurance) and teevra–ruja (severe pain) will be produeed.

In weak and debilated patients, thirsty, excessively hungry, if vamana is induced, it produces pranoparodha; persons feel tired after work, feels weak after walking, upavaasa (fasting), Maithuna (coitus), vyaayaama (exercise), chintaprasakta, kaama which produces more rookshata (dryness) in the body and thereby vaata will be produced and either kshata or raktasraâva takes place.

In a pregnant woman if vamana is given, then it produces the following upadravas:— Garbhavyaapat, aamagarbha, gudabhramsha (Prolapse of Return). In samvatkoshta. duschardana if vamana is induced, then, it produces visarpa (erysepelas), sthambha, (stiffness), jadya (laziness) and in the end death may also ensue. Sukumaras should not be subjected to vamanakarma as it produces Hridayapakarshana, with the result, there will be raktasraava either in urdhwa or adhobhaga (upper part or lower part of the body), suffering from urdhwagata raktapitta (bleeding in upper part of the body). should not be subjected to vamana therapy as it may enhance the bleeding which may prove fatal. When the patient is having chardi (vomiting) if vamana is induced, then, due to vitiation of udaanvaayu, the prognosis will become bad.

In udgaara (belching) patient if he is already subjected to nirooha vasti and anuvaasana vasti (cleansing and nutritive enemas), then, vaata will be vitiated and it comes out through the mouth. Vamana must not be administered to a patient who is suffering from Hridaya roga (heart disease), due to that he may die.

Mootraghaata rogi (patient suffering from Urinary disorder), must not be given vamana, as it produces teevra shoola (severe pain). The same is the case in patients of timira (cataract), shirashoola (head ache) etc.,

Dhoomapana :— (Plate No. 2IA). After the therapy has been well administered in the hands, feet and face of the patient must be well cleaned and he must be given good assurance and consolance at least for some time. The patient must be asked to smoke unctuous type, eliminative type or alleviating type of cigar as it suits him and the patient should clean his hands, feet and face once again. Then, the patient should enter into a room which is not exposed to the wind and should lie down there and he should be instructed to abstain from the following for the whole day.

1. Speaking aloud.
2. Too much of eating.
3. Too much of standing.
4. Moving for a long time.
5. Resorting to anger and grief.
6. Exposing him to sun, dew and stormy winds.
7. Travelling by vehicles.

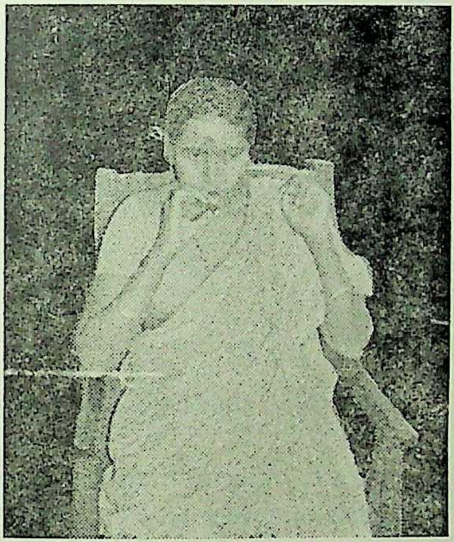


Plate No. 21A. Patient is seen smoking after Vamana Karma (Dhoomapaana)

8. Indulging in sexual intercourse.
9. Vigil during the night.
10. Sleeping during the day time.
11. Intake of diets of opposite qualities and those that are unwholesome and not digestible.
12. Diet which is against the propriety of time.
13. One type of taste of food.
14. Diet deficient in Nutrition value.
15. Intake of heavy diet (Laddu, chapati etc.).
16. Irregularly mixed up diet.
17. Suppression of natural urges like passing of urine, stools etc.

The patient must strictly adhere to the above rules and practice it properly.

(Ch. Su. 14/14).

Snehika Dhoomapana (Unctuous Smoking)

One should smoke unctuous cigars made of useful drugs of sweet taste along with vasa (Muscle fat), ghrita (Ghee), Madhuchista (Beeswax) according to the proper prescribed method.

Vairechanika Dhoomapana (Eliminative Smoking)

For the purpose of elimination of doshas from the head, the smoking of cigars with the following drugs must be used.

1. Sweta (white variety of Clitoria natealinn)
2. Jyotishma thi (Celastrus paniculatus wild)
3. Orpiment
4. Realgar.

5. and other fragrant articles like Agaru, Patra etc., Irritating drugs like Kushta should be avoided as there is every likelihood of the brain matter coming outside.

(Ch. Chi. 26/182 & Sus. Chi. 40/3).

Shamana Dhoomapaana (Alleviating type of Smoking)

1. Harenu (Pisum Sativumlinn)
2. Priyangu (Callicarpa macrophylla)
3. Prithwikaa (Nigella sativalinn)
4. Keshara (Mesua ferrealinn)
5. Nakha
6. Hrivera (Pavonia adorata wild)
7. Chandana (Sanitalum albumlinn)
8. Patra (Cinnamomumtamala nees and Eberum)
9. Twak (Cinnamomum zeylanicum Blume)
10. Elaa (Elettaria Cardamomum maton)
11. Usheera (Vetiveria zizanioids Nash)
12. Padmaka (Prunus Cerasoides D. Don)
13. Dhyaamaka (Cymbopogon schoenanthes sprang)
14. Madhuka (Glycyrrhiza glabra linn)
15. Maamsi (Nardostachys Jatamamsi DC)
16. Guggulu (Commifora mukul Engl)
17. Agaru (Aquilaria agallocha Roxb)
18. Sharakara (Sugar)
19. Bark of Nyagrodha (Ficus bengalensis linn)
20. Udumbara (Ficus racemosa linn)
21. Ashwatha (Ficus religiosa linn)
22. Plaksha (Ficus locor Buch Ham)
23. Lodhra (Symplocos racemosa Roxb)
24. Vanya (Cyperus tenuiflorus)
25. Sarjarsa (Resin of Vateria indica linn)

26. Mustaa (Cyperus rotundus linn)
27. Shaileya (Permellia perforata)
28. Kamala (Nelumbo nucifera)
29. Utpala (Nymphaea alba linn)
30. Srivestaka (Resinous extract of Pinus roxburghii Sargent)
31. Shallaki (Boswellia serrata Roxb)
32. Sukabarha.

All the thrity two drugs must be taken and grounded into a paste and applied to a reed and, then, made into a cigar of the shape of a barley grain having thickness at the centre of the size of the thumb and length of eight fingers breadth. It must be dried up and the reed taken out, With the help of a pipe, after applying a unctuous substance (Snigdha) and litted with a fire. This is altogether harmless. (Cha. Su. 5/20 to 24).

Samsarjana Karma : (Post therapeutic Dietic programme)

That is ofter Samshodhana therapy (purificatory measures) the doshas will be liquified and brought to stomach. So there is likely chance of getting indigestion (dyspepsia). So the administration of peya (Gruel) etc., is essential to stimulate the digestive fire. A little qnantity of fire will be stimulated after suitable things are put on it, so also in the body after purificatory process the decreased agni (Agnimaandya) will be not only brought back to normal but also it will be made to digest heavy food.

(Cha. Sid 9/12).

The individual who has been subjected for emesis therapy maximum, moderate and minimum must take peya (Gruel), vilepi (Rice gruel), Akruta yusha (incomplete soup). Kruta yusha (complete soup), Akruta Maamsa rasa (incomplete Mixed soup), Kruta Maamsa rasa (prepared Mixed soup) and on the 7th day the normal diet must be restored. i.e. for 3 for pravara shuddhi, 2 for Madhya shudhi and 1 for Avara shüddhi. The peyaadhikrama should be given, (Cha. Sid. 1-11). Sushruta has advocated the yusha of Kulatha (Dolichos biflorus), Aadaki (Cajanus Cajan), meat of Jangala animals and in case loss of kapha, peya should be given. The yusha prepared with meat juice should be given to persons who are having good digestive fire and having vaata predominance. When kapha is vitiated Kulathayusha must be given. When heavy rain comes, in the mud there will be too much wet will be produced. So also, when there is dificient kapha yavaagu (Gruel) is administered as it promotes the kapha (Su. Chi. 33).

Regimen of dietics after emesis :

In the same evening or the next day after the patient had his bath in lukerwarm water. the patient must be given a lukwarm gruel prepared out of old red variety of shaali (Oryza sativa linn) rice well cooked. The fluid should be more in the gruel which is called as Manda. This has to be given to the patient depending on the digestive capacity of the patient. This type of diet is good for second and third meals. For the fourth meal a gruel prepared with same shaali rice well cooked, warm and devoid either unctuous or salt must be given to the patient (Salt and unctuous substance after warm may be added in small quantity only). Warm water must be taker after warm gruel. The same type of food must be continued for 5th and 6th meal time.

For the seventh meal time again well cooked porridge prepared with the same type of shaali rice of 2 prastha along with very thin soup of mudga (Phaseolus mungo linn) added with unctuous substances and salt in very small quantity is to be administered to the patient. Warm water is to be given to the patient after the intake of porridge. The same type of diet holds good for 8th and 9th meal times.

For tenth meal time, thin meat soup of common quail, grey porridge, etc., prepared with water and salt must be administered to the patient. Warm water must be given after this meat soup, This is to be repeated for 11th and 12th meal times. Therefore, the patient should take different tastes of normal diet from seventh night. Ch. Su. 15/16).

The dietic programme should be so planned, after elimination therapy of first type, the patient will start taking the normal diet after 12th meal time, in moderate type of therapy at 8th meal time and in case of mild type of therapy after the 4th meal time. (Ch. Sid. 1/11 & 12).

Manda is difined as the more portion which settles in the bottom of the rice prepation. Vilepi is defined as that it consists of little fluid (Virala drava) and more rice portion. Peya is defined as that which can be prepared with 14 parts of water. Yavaagu (Gruel) is prepared by adding 4 parts of water.

(Shar. Madhyama khanda 2/163, 165).

As per the above atatement if peya, vilepi, Akruta yusha are to be given in three meals time, it will not complete the seven days properly. So Chakrapaani has advocated the use of Akruta yusha and Akruta maamsa rasa in first meal time, and in second meals time krutha yusha and krutha maamsa rasa may be given. And in first meal time Akruta food and in second food time Kruta yusha and maamsa rasa must be given.

Ch. Sid. 1-11-Cha. paa. Teeka).

When the elimination is not properly done and the patient is alcoholic, kapha is predominantly vitiated, pitta is vitiated and having medium strength and persons who are of vaata pitta constitution, in the above only Tarpana treatment should be adopted and peya etc., must not be used.

Instead of peya and vilepi Tarpana and ghana (Thick) Tarpana must be given to the patient. Jajjata has advocated the use of yusha of Mudga and Maamsa rasa.

Arunadatta is of the opinion that saktu Laaja must be given in the first meal time and in the second meal time the food prepared out of old rice must be given and in the third time meat juice must be given.

(Jajlata A.H. Su 18/46).

Mantha or thin gruel can be prepared from sugar, pippali (Piper longum), oil, ghee, honey etc., All the above are to be taken in equal quantity and to these double the quantity of roasted corn flour must be added.

Uses :–It is used as a aphrodisiac. The drinks prepared with roasted corn flour, alcohol, honey and sugar must be given to the patient to eliminate faeces, urine, vaayu, kapha and pitta.

Phaanita : (A preparation of sugarcandy).

A drink can be prepared with phaanita, roasted corn flour. ghee, and it must be given to the patient to cure dysurea and udaavarta. (misperistalsis).

Mantha (Thin gruel) :—

It can be prepared with date palm, dry grapes, Vrikshamla (Garcinia indica Ehois), Aamlika (Tamarindus indica linn), Daadima (Punica granatum linn), Parushaka (Crewia asciatica linn) and Aamalaka (Embelica officinalis). It is useful to cure Alcoholism.

PREPARATION OF THE PATIENT FOR FURTHER PURIFICATORY PROCESS

After emesis, if no further purificatory methods is employed then, it is very necessary to adopt only palliative line of treatment. If the virechana is to be done, then, on the evening of 7th day normal diet must be given, and on the 9th day the administration of sneha must be intsituted. After 15 days of vamana therapy the virechana therapy must be instituted.

Dalhana is of the view that after 15 days of the vamana therapy the purgation therapy (Virechana therapy) must be instituted. It should not be either after or before that day, If the snehapaana is done earlier than 15 days, then, it leads to indigestion (Agnimandya) or else for Jaghanya, Madhya shuddhi persons the internal administration of sneha may be made. In case of pravara shuddhi the samsarjana like krama must be adopted, on 6th day. Snehapaana, and the rest on 12, 13 and 14 and sudation or Fomentation. Must be done.

(su. chi. 36/51).

Charaka says that on 9th day either sneha paana or Anuvaasanavasthi, After vamana therapy if virechana therapy is to be instituted, then, on 9th day the internal administration of sneha must be done. And virechana must be done and Anuvaasana vasti is to be given on 9th day. In case of jaghanya or Madhya shuddi either on 3rd or on 5th day the normal diet can be restored.

(On Su. Chi. 36/15 Dalhana Teeka).

Emetic Drugs (Charaka) :

In Kalpasthaana of Charaka Samhitha there is a description of emetic drugs namely Madana phala. Jeemuta, Dhaamargava etc.,

Sushruta has described the details of emetic drugs in 43rd chapter of sutra sthaana and in first chapter of Kalpasthaana. emetic drugs (Vamana dravyas).

Kashayas :

1. Yashtimadhu (Glycerhizaglabra)
2. Kovidaara (Red)
3. Karbudaara (White)
4. Neepa (Anthocephalus indicus)
5. Vidula (Barring Tonia acutangula)
6. Bimba (Coccinia Indica)
7. Shanapushpi (Crotalaria Verrucase)
8. Sadaapushpi (Calotropes gigantica)
9. Pratyak pushpi (Archyram thisaspera)

Madanaphala Kashaaya :— (Plate No. 22)

There are 9 types of decoctions of Madanaphala. The pippali of Madānaphala (Randia Dumetorum) must be taken

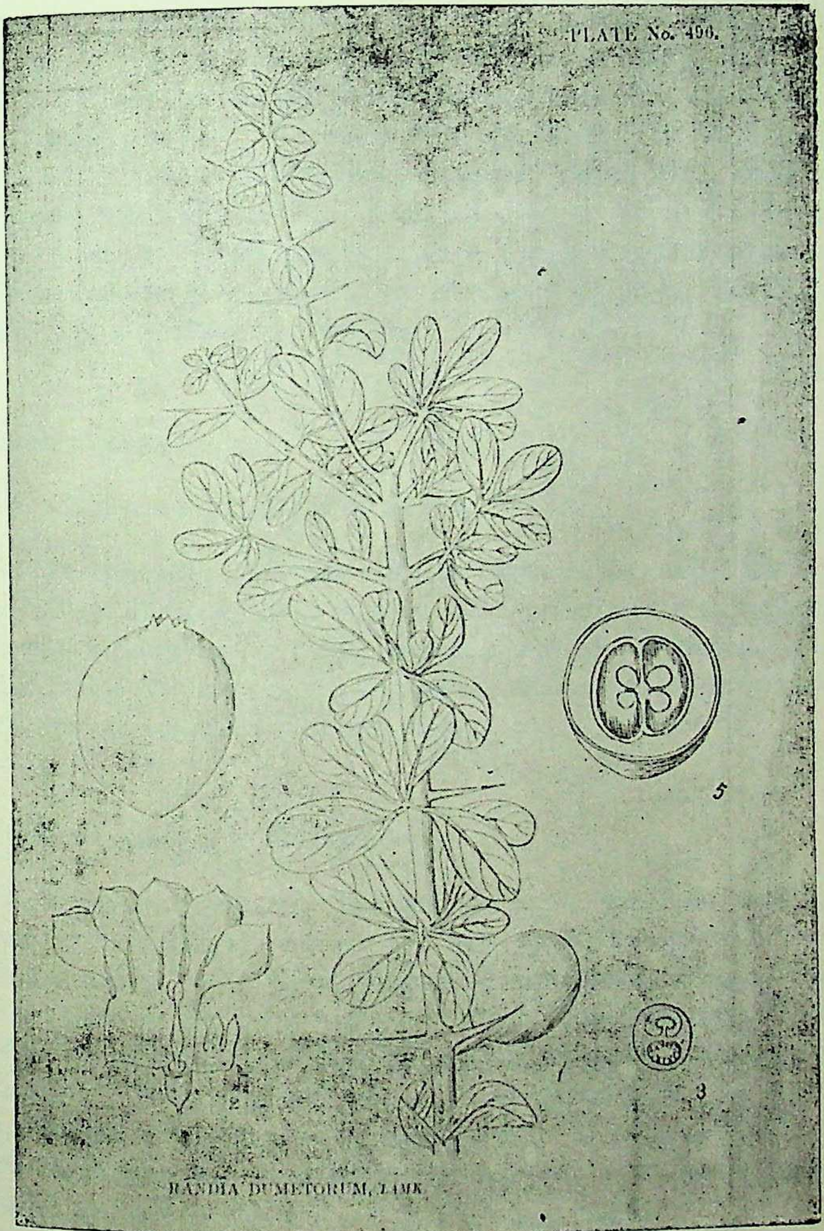


PLATE No. 496.
5
1
2
3
RANDIA DUMETORUM, LAMK

Plate No. 22. **Madanaphala**

in suitable quantity or Antarnakhamusti (Quantity which can be kept inside the fist of an individual) and powdered and should be kept inside any one of the nine decoctions which are mentioned above. The next morning the same is to be filtered and it is to be used along saindhava (Rock salt), Madhu (Honey), and ghrita i.e., ghee, to produce vomiting. The done must be of a sharaava pramaana (32 tolas approximately), This should be given to drink to the patient till he gets the signs and symtoms of proper vomiting.

Maatra Yoga :—

There are eight yogas of maatra.

The pippali of Madana must be taken 2 parts and it should be given 21 times **Bhaavana** in the above mentioned drugs except Madhuyashti. Once **again** it should be rubbed with Hareetaki, Vibheetaki and Aamalaki. There are eight yogaas and they can be used in fever, glandular enlargements etc.

Yogaa of Ksheera or Ghrita :—

There are 5 yogaas. The milk prepared with the seeds of madanaphala (Emetic nut) or the milk gruel prepared with that milk is beneficial in haemothermia (Rakthapitta) affecting the lower part of the body and heartburn. The supernatent part of the curds is beneficial in vomiting due to kapha, asthma and ptyalisis. The top part of the milk prepared with emetic nut and cooled is beneficial in the aggravations of pitta and in that condition there will be coating of a thin layer of kapha in chest, throat and the stomach.

(Ch. Kalp. 1/17).

Ghreya Yoga :—

The seeds of Madanaphala (Emetic nut-Randia dumetorum) must be give 21 torturation in six drugs) Madanaphala and there should be powdered into a fine constituency resembling the pollen of flowers. This dowder must be sprinkled over the lotus in the lake in the evening. In the next morning the powder should be collected and given as an errhine i.e. shuff to delicate persons who are suffering from pitta and kapha and this is especially useful to persons who are seluctant to take medicine orally. This should be done only after the diet is given to the patient with milk mixed with rock salt, treacle (guda) to produce vomiting,

(Ch. Ka. 1/19).

Madanaphala Phaanita and Choorna Yoga :—

It is of two types : 1. Prepare the seeds of Madanaphala as in Bhallataka and cook it till it is reduced to the consistency of Phaanita (Treacle). Prepare linctus out of it when it comes to shape of a thread.

2. The seeds of Madanaphala (Randia Dumetorum) must be dried in the Sun and triturated (Bhaavana) and then, only given as a potion mixed with the decoction of bristly luffa and other drugs of that group. It is especially useful when vitiated pitta lodged in the place of kapha.

(Ch. Kal. 1-20).

Varti (Suppository)

The seeds of Madanaphala are taken and powdered as before and made into pills. This should be taken as potion mixed with deeoction i.e. kashaaya of drugs made up of madanaphala group. There are six types under this heading. This supposition may produce vomitting owing to the preperty of pungent i e. katu, i.e. bitter (Tikta) madhura (weat) Ushna (hot) Teekshna (Acute) Properties.

Lehya Yoga :—

The powder of the seeds of Randia Dumetorum must be triturated in the decoction of 20 drugs mentioned below and use it to produce vomiting.

1. Aragwada (Cassia fistula)
2. Kutaja (Holarshana Antidysentrica)
3. Vikankata (Solanum Xamthocarpum)
4. Paata (Alpimia galamga)
5. Paatala (Stouospremum suqveolens)
6. Gunja
7. Moorvaa (elimatis, tribba)
8. Saptaparna (Alstomia Seholaris)
9. Nakthamaala
10. Pichumardha (Azadiraeta indica)
11. Patola (Trichosanthis cucumrina)
12. Kaaravellaka
13. Guduchi (Tirospora Cardifolia)
14. Somavalka
15. Himsra (Kantakaari) (Solamumxantnocartion)
16. Pippali (Pipper longur)
17. Pippalimoola (a variety of Pipper longum)
18. Gajapippali (a Variety of Piper longum)
19. Chitraka (Plumbago Zeylanica)
20. Sringavera (Zingeber officiale),

Utkaarika Yoga :—

They are 20 in number. Utkaarika is defined as that which resembles the pan cake. It is prepared with seeds of Madanaphala and decoction of the following drugs namely :—Cardamum, fragrant piper, dill seeds, coriander, Indian velarian, cosms, cinnamon bark, angelica, sweet marjoran, eagle wood, guggulu, cherry tree. fine resin, rushnut, nardus, lichen, glory tree, long leaved pine, kurrora etc ,

The ghrita and madhu are added sufficiently to prepare the pan cake.

Kwatha :—

1. Elaa (Electarrhea cerdemoum).
2. Hareruka Pisum sedivumlinn.
3. Shathapushpa
4. Kushtambaru
5. Tagara (Valeriana Vallichi)
6. Dalchini.
7. Choraka,
8. Agaru (Aquilaria agallocha)
9. Guggulu (Commifora mukul)
10. Elavaaluka.
11. Sriveshtaka (Extract of Pinus roxburghii)
12. Paripelava
13. Jataamamsi (Nardostachys Jaxamamsi)
14. Shilayaka.
15. Sthôunyaka
16. Sarala.

17. Paarvata padi.
18. Ashoka rohini etc.,
19. Ashoka rohini etc.,

Modaka Yoga :—

Modaka yogas are also 20 in number. Modaka is a little bigger than vataka (Big tablets). It may contain 1 to 2 tolas of the drug used.

(Cha. Kalp. 1/23).

Apoopa Yoga :—

The total number of Apoopa yoga is 16. The tila and shaali must be triturated in the decoction of seeds of the pippali of madanaphala. This should be made into coils or pancakes according to pharmaceutical methods of its preparation.

(Ch. Kalpa. 1/24).

Suskali Yoga :—

There are 16 numbers in Suskali yoga. The tila and shaali must be triturated with twice the seeds of Madanaphala and the bhaavana of the following drugs must be given :—

1. Sumukha.
2. Surasa (occnm santum)
3. Kateraka.
4. Kaandavera.
5. Kaalamaalaka.
6. Parnaasaka.
7. Kshawaka.

8. Phanijaka.
9. Grinjana.
10. Kaasamarda.
11. Bhringaraja (Elipta Alba Hassk).
12. Pota.
13. Ekshuvaalika.
14. Kaalantaka.
15. Danda.
16. Eraka.

Shaadvaadi Yoga :—

1. Bera.
2. Shaadava.
3. Raaga.
4. Leha.
5. Modaka.
6. Utkarika.
7. Paanaka.
8. Taroaba.
9. Maamsarasa.
10. Yoosha.
11. Madya.

Jeemutaka : (Ksheerayoga of Jeemutaka) :

Ksheerayoga of Jeemutaka are 6 in number.

Physician should select the jeemutaka growing from a favourable land. Jeemootaka must have the property of Rasa

Veerya and Vipaaka. The milk has to be extracted from the flower and that is used to produce vomiting- The milk gruel must be prepared from its fruits and, so also its cream of milk, cream of curds, and sour curds prepared from it can also be used to produce vomiting.

The curd is to be prepared out of the milk already prepared with the fruit of Jeemutaka. When the fruit is fit for harvesting i. e. when it consists of greenish yellow colour it must be selected and, then only, milk must be prepared out of it.

The churna i. e. powder of the fruit of Jeemutaka can also be prepared by drying it properly in proper atmosphere and it should be grinded into a fine powder. This can be administered in the dose of 1 shukti i. e. 2 tolas along with milk to produce vomiting.

(Ch. K. 2/5 to 7).

Jeemutaka Yoga of Madira Manda:

This consists of only one yoga. The fruits of Jeemutaka must be crushed and allowed to purify with supernatent part of Sura wine (A type of alcoholic preparation).

Uses: It must be taken as potion in kapha disorders, anorexia i. e. aruchi, cough i. e. kaasa, anaemia i. e. paandu and consumption i. e. Raajayakshma.

Jeemutakadhi Kashaaya Yoga:

There are 12 preparations of decoction of other drugs mixed with Jeemutaka. The following drugs are to be crushed and well macerated and strained and to be taken as in the case of Randia Dumetorum.

1. Kovidaara (Red variety of Bahlinia variegata)
2. Karbundaara (White variety of Bahlinia variegata)
3. Neepa (Kadamba)
4. Vidula (Barringtonia acutangula)
5. Bimbi (Cocconia indica)
6. Shanapushpi (Crotalaria verrucose)
7. Sadaapuship (Calatropis gigantica)
8. Pratkpushpi (Achyarantus aspera)
9. Yashtimadhu (Glycyrrhia glabra)
10. Guduchi (Tinospora cardifolia)
11. Nimba (Melia azadirachata)
12. Kutaja (Holarriha antidysentrica)

(Cha. K. 2/9-9 1/2).

Jeemutaka with Aragwadaadhi Kashaya:

Its total number is seven. The Jeemutaka can be used along with any one of the drugs mentioned below to produce vomiting.

1. Aragwadha (Cassiafistula)
2. Kutaja (Holarrhia antidysentrica)
3. Swaadukantaka (Solanum Xanthocarpum)
4. Paataa (Alpinia galanga)
5. Paatala (Streospermum shaveolems)
6. Gunjaa
7. Moorvaa (Climatis triloba)

Uses : It can be used in pittaja jwaras and kaphaja jwaras.

Yoga of Varti Kriya: (Suppository)

Its total number is 8. The ripened fruit of Jeemutaka must be taken in 2 parts and it should be triturated along with eight drugs which are mentioned below for 21 times, separately. Then, the third portion of the jeemutaka must be pounded along with the above decoctions and varti of the size of kola maatra must be prepared and used.

(Ch. K. 2/11).

In case of jwara (Fever) due to disorders of pitta and kapha, Vaata and pitta, it should be used with the juices of jeevaka, Rishabaka and juice of sugarcane or climbing asparagus.

Jeemutaka along with Jeevakadhi Drugs:

Its total number is four:

1. Jeevaka
2. Rishabaka
3. Ikshu and (lat Saccharum officinarum)
4. Shathavari (Asparagus sativus)

Jeemutaka with Ghee (Ghrita):

Its total number is only one. The ghee must be prepared from the milk which has been prepared out of jeemutaka and it should be used along with the decoctions (Kashaaya) of Randia dumetorum.

Uses: This is an effective emetic drug. There are totally 38 yogaas in the group of jeemutaka.

Ekshwaaku :

English name : Bottle gourd.

Synonyms of Ekshwaaku : Lamba, Katukaalaabu, Tumbi, Pindaphala, Ikshwaaku, and phalini.

Totally there are eight preparations of Bottle gourd. They are explained as follows :–

The fresh leaves of Ekshwaaku must be taken in the quantity of a fistful. (Antharhakhamusti) and should be added to one prastha i.e. 64 tolas of milk and it should be boiled sufficiently and used.

Uses : It can be effectively used in fever due to vitiation of kapha and excess vitiation of pitta in order to produce vomiting.

(Ch. K. 3/5–5½).

Its milk gruel (peya) can be prepared with its flower and has to be used for producing vamana. So also the milk gruel can be prepared with its fruit. The fifth preparation can be prepared with supernatent fluid of wine made with its greenish yellow fruits.

(Ch. K. 3/6–6½).

The juice extracted from the fruits of bottle gourd, mixed with thrice the quantity of milk can be administered to produce vomiting.

Uses :
1. It can be safely used in the accumulation of phlegm in the chest.
2. It can also be used in change of voice and coryza.

(Ch. K. 3/8).

The curds prepared from the milk already prepared with bottle gourd can be used to produce vomiting.

Uses : It can be given as potion in kaasa (cough), swaasa (Dyspnoea) and vomiting as a result of provocation of kapha.

(Ch. K. 3/9).

The seeds of Ekshwaaku must be triturated in the milk of goat and it must be administered to produce vomiting.

Uses : It is used in the following diseases.

1. Visha (Toxicosis)
2. Gulma (Fantum tumour)
3. Udara (Glandular enlargement)
4. Granthi (Glandular enlargement)
5. Ganda (Tumour of glands)
6. Sleepada (Elephantiasis)

(Ch. K. 3/9).

The Preparation of Suraamnada :

There are 3 yogaas in Suramanda preparation :-

1. The ripened bottlegourd must be added to suraamanda and it should be given to the patient for a drink.

2. The majja of the seeds of bottle gourd must be given along with the supernatent fluid of the curd.

3. Buttermilk prepared in the above process must be given to drink to produce vomiting, along with madhu (Honey) saindhava lavana (rock salt).

(Ch. K. 3/11-11½)-

Ekshwaaku Palala Yoga Taila :

There are 3 yogas and ghita yogas. That is one in each type. The majja of the seed of bitter gourd must be used along with the jaggery and palaala or the bottle gourd with ghee may be taken to produce vomiting.

(Ch. K. 3/12).

Ekshwaaku Vardhamaana Yoga :

There are 6 yogaas. The bottle gourd's seeds are taken 50 in number and go on increasing 10 each time till the number reaches 100, and it should be crushed and put into the decoction of Madanaphala i.e. Randia Dumctorum or any other drugs of its group and should be taken successively in order to produce vomiting.

(Ch. K. 3/13).

Kashaaya Yoga of Bottle Gourd :

These are 9 in number.

1. Madhuyashti (Glycerrhiza glabra)
2. Kovidaara (Red variety of Bahinia variegata)
3. Karbudaara (White variety of Bahinia variegata)
4. Neepa (Kadamba)
5. Vidula (Barringtonea acutangula)
6. Bimbi (Coccinea Indica)
7. Shanapushpi (Achyranthus Aspera)
8. Sadaapushpi (Calotropis gigantica)
9. Pratyakpushpi.

Varti Yoga of Bottle Gourd : (Varti — Suppository).

These are eight in number. The bottle gourd must be prepared separately with the above mentioned eight drugs except Madhuyashti and a varti is prepared out of it.

Use : It is used to produce vomiting.

Avalehya Yoga of Bottle Gourd : (Avalehya — Linctus).

Five linctus can be prepared with the help of five drugs.

1. Jwara (Fever)
2. Kaasa (Cough)
3. Kanta roga (Throat diseases)
4. Arochaka (Anorexia due to Kapha).

(Ch. K. 3/19).

Yoga of Maamsarasa of Bottle Gourd :

This is also one in number. This is defined as afroless of mixing portion of kalka of the bottle gourd with the meat juice and to be administered to produce vomiting.

As a result of this administration the patient will vomit without exhaustion.

(Ch. K. 3/20).

Uses :
1. Gulma (Fantum tumour of abdomen)
2. Meha (Urinary disorders)
3. Prasheka (Ptyalisim).

Dhaamargava (Emesis by Spongy gourd)-Ch. K, 4th chapter.

Synonyms of Spongy Gourd :—

Are as follows :-- Karkothaki, Kothphala, Mahajalini and Rajakoshaataki.

USES :—This must be administered in Gara (Toxicosis), Gulma (Fantum tumour), Udara (Abdominal disease) and

Kaasa (Cough) and in cases where vaata is situated in the place of kapha and in the conditions of aggravated kapha in the throat and mouth and diseases resulting in the accumulation of kapha and also in the conditions where in the regidity and heaviness of the body are seen.

(Ch. K· 4/4).

Dhaamargava Phallava Yoga :--

It consists of nine yogaas.

The juice of the leaves must be dried and the pills prepared out of it. These pills must be taken along with each of the group of Kovidara (latin :--red variety of Banhia variegata) as well as with liquorice, (Glycyrrhiza glabra).

4. Ksheer Yoga of Dhaamargava :--

The four ksheera (milk) preparations can be made from the flowers of Dhaamargava.

Suraayoga :--

One suraa preparation which can be used with Dhaamargava to produce vomiting.

Nine Preparations of Decoctions of Dhaamargava :--

The total number of preparations of decoction are 20. Physician has to remove the seeds of Dhaamargava and to inside of it jaggery must be filled. Keep this for the entire night. Then, in the next morning give the same for the patient to drink for producing vamana, along with the decoction of Madhuyashti i.e. Glycyrrhiza glabra, decoction of Kovidaara and Jaatyaadi group.

The drugs which are used in Jatyaadhi group are detailed below :--

1. Jaati (Jasminum officinale)
2. Jaavitri.
3. Haridra (Curcuma longa)
4. Choraka.
5. Vrischeera.
6. Mahaasaha.
7. Kshudrasaha.
8. Haimavathi (Vacha) (Acorus Calamus. linn)
9. Bimbi (Coccinia Indica)
10. Rakta punarnava (Red variety of B. diffusa)
11. Kaasamarda.

USES :—In gulma (Fantum tumour) and diseases of the abdomen and disorders of Kapha.

(Ch. Kal. 4/7-8)

Dhaamargava Yoga :--

Dhaamargava must be given along with food.

USE :--It is used in Cardiac diseases and to alleviate vomiting.

(Ch. K. 4/9).

Ghreya Yoga of Dhaamargava :—

Ghreya yogaa of Dhaamargava is one only.

A person must be given a diet which is rich is meat juice, milk, gruel etc., and then, he should be made to smell the blue lily or flower over which the powder of the dried juice of Dhaamhrgava (Barringtonia acutangula) is sprinkled. The patient will vomit easily and without any discomfort.

(Ch. Ka. 4/10).

12 Yogaas of Dhaamargava along with Shakrut :—

Take suitable quantity of Dhaamargava to prepare a pill of the size of Baadara and to it add 16 tolas of the juice of either cowdung or horsedung and this pill can be used to produce vomiting.

(Ch. K. 4/11

Ten Lehya Yogaas of Dhaamaarga : (Lehya–Linctus).

There are ten preparations of linctus of Dhaamargava Each one of the following drugs must be taken and it should be suitably powdered along with Dhaamargava (Barringtonia acetutangula) and prepare a lehya (Linctus) and use it with sugar and honey.

USE :—It is very useful in alleviating Hridaaha (Hearburn) and Cough (Kaasa). The luke warm water must be taken immediately after the use of linctus whenever there is fever due to vitiation of pitta associated with kapha.

(Ch. K. 4/13-14).

One Kalka Yogaa of Dhaamargava (Kalaka = Paste) :—

The kalka of Dhaamargava must be taken into the stomach along wih gruel (Yoosha) of Dhanyaka (Coriandrum sativum) and Tumburu (Barringtonia accutangula).

USE :—It is very useful in all kinds of Toxicosis.

Ghritaa Yoga of Dhaamarga (Ghrita = ghee)

It is only one in number. A medicated ghee can be prepared from the ghee made out of milk of Dhaamargava and other drugs of the Madanaphalagroup. (Emetic nut-Latin name: Randia Dumetorum).

Vamana Yogaa of Kutaja :—(Holarrhena antidysenterica).

Kutaja :—Kurchi, Lat :—Holerrhena antidysentrica.

Synonyms of Kutaja :—

It is called by the following names :—Vatsaka. Kutaja, Sakra, Vrikshaka and Girimallika. Its seeds are called by the name Indrayava and Kalingaka. Differentiation of male and female varieties is made with the help of big fruit, white flowers and dark and red flowers and small fruit, respectively.

(Ch. Ka. 5/4)

USES :—This is used to cure Raktapitta (Blood disorders), Kapha, Sukumara (delicate people), Hridroga (Heart diseases), Jwara (Fever), Vaatarakta (Gout), Visarpa (Erisepalas).

(Ch. K. 5/6).

Yoga of Kashaya of Kutaja : (Kashaaya :-Decoction).

The yoga of decoctions is nine in number. The fruit of Kutaja (Holarrhena antidysenterica) must be procured in good season and dried and powdered. This should be taken of the quantity of antarnakhamusti (a fistful) and soaked in the decoction of Kovidaaradi (Bauhinia Variegata) separately for a night and in the decoction of Madhuyashti and, then, only it must be used to produce vomiting. This should be rubbed with saindhava lavana i.e. rock salt and madhu i.e. honey and taken as a potion.

USES :—This is a very good emetic for the purpose of curing vitiated pitta and kapha.

Choorna yoga of Vatsaka :—(Choorna = powder).

There are five preparations of the powder of Vatsaka (Holarrhena antidysenterica).

Yoga of Selila :

It is defined as a method by which the water of Sarashapa (Brassica Alba bois), Yashtimadhu (Glycyrrhiza glabra linn). and salt water are used along with Indrayava to produce vamana. They are three in number.

Yoga of Krushara :

This is one in number. Vatsaka must be prepared in the form of Krushara and it must be used to produce vomiting.
Koshaataki : Latin : Luffa Acutangula) :—

Synonyms : These following are the synonyms of the drug Krūtavedana (Koshataki), Ksweda, Kshaataki and Mridangaphala.

(Ch. K. 6/3, 4).

Properties of Koshaataki :—It is pungent, acute and hot (Katu, teekshna, ushna).

Ch. K. 6/3.

USES :--It can be extensively used in the following diseases to produce vomiting :--

1. Paadu (Anaemia).
2. Gulma (Splenic disorders).
3. Shopha (Oedema).
4. Gara (Toxicosis).

Ch. K. 6/4).

Yoga of Sura of Koshaataki :

The suraayoga must be prepared on the line of Jeemutaka (Luffa echinata) and to be used to produce vomiting.

Yoga of Kashaaya :

These are 22 in number. The Krutavedana must be taken and powdered and to be used along with eight decoctions of Kovidara and other drugs, decoction of Yastimadhu (Glycyrrhiza glabra), Aragwadha (Cassia fistula), Vrushabhaka Swadukantaka (Tribulus Terrestris), Paataa (Cissampelos pareira), Saptaparna (Alstonia Scholaries), Nakthamala (Pongamia-pinnata), Pichumardha (Azadirachta Indica), Patola (Trichosanthes), Sushavee (Momordia charantia), Guduchi (Tinospora cordifolia).

Like this 8 yogas of Kovidaara, 1 yoga of yastimadhu, 13 yogas of Aragwadha, totally they will become 22.

Yoga of Piccha :—

Piccha yogas are ter in number. Pichcha is a dhaatu of of the body.

The piccha (emulsions) yogas can be made by mixing with koshaataki (Luffa Acutangula). With the powders of the roots of each of the ten milk exuding trees of the silk cotton tree group. The name of the ten drugs are mentioned below :--

1. Shaalmalimula (Salmalia malabarica).
2. Shaalmalikalka (Paste of Salmalia malabarica).
3. Bhadraparni (Paederia foetida).
4. Elaaparni.
5. Upodika (Basella Rubra).
6. Uddaalaka (Cordia wallichii).
7. Dhanwana (Grewia Tilieafolia).
8. Raajaadana (Mimusops Hexandra).
9. Upachitra.
10. Gopi (Memidesmus Indicus).

Yoga of Kashaaya of Krutavedana :--

According to the strength of the patient take one or two dried crushed fruits of Krutavedana (bitter luffa) along with any of the nine kinds of decoctions and other groups of its group as in the case of Randia Dumetorum i.e. emetic nut. A linctus may be prepared by taking the one part of the paste of Krutavedana (Luffa Acutangula), and half part of krutavedana (Luffa Acutangula) and other drugs. 13 decoctions can be prepared by macerating the krutavendana (Luffa Acutangula) in each of the kashaayaas (decoctions) of the purging cassia and other drugs of its group.

(Ch. Su. 6/5 to 7).

Yogas of Varti of Krutavedana :

Its total yogas are six in number. This is prepared as in the preparation of varti (Suppository) of Madanaphala. A ghee preparation can also be done as in the case of Madanaphala (Randia Dumetorum).

Yoga of Lehya : (Lehya : Linctus).

50 fruits of bitter luffa i.e. Krutavedana must be cooked in the expressed juice of the variegated mountain ebony. This decoction must be cooked into lehya with the kalka i.e. paste of the madanaphala i.e. randia dumetorum group of drugs i.e. the ratio of one part of Krutavedana and half part of other drugs.

7 Yogaas of Maamsarasa of Krutavedana :

The flesh of the animals living in wet and marshy areas must be taken along with equal quantity of Krutavedana and must be cooked in the kashaaya (decoction) of the drugs of madanaphala group and the flesh prepared by this method must be taken mixed with rocksalt (Saindhava).

Mode of Action of Emetic Drugs :

The drugs that are ushna (hot), teekshna (acute), sookshma (subtle), vyavaayi (diffusive), vikaasi (Spreading or anti-spasmodic), will reach the heart in view of their potency (veerya) and circulate through the large and small blood vessels of the body. It pervades all over the body and liquifies the accumulated doshas (morbid matter). Because of the presence of fiery quality and in view of the presence of teekshnatva (acuteness) they break up the doshas. Owing to the presence of sookshma and anupravana properties, they will pass through the openings of srotases and make the doshas move towards the stomach. Udaanavaayu will be stimulated to expel the contents of the Stomach.

Ch. Kalpa 1/5).

The main action of vamana therapy will be on the stomach of the individual. That is why it is considered as treatment of par excellence for kapha and its disorders. As soon as it reaches the stomach it acts on the very root of the causes of the vitiation of kapha in the stomach. The entire vitiated kapha present in the entire body will be automatically alleviated and the disease process will be stopped. This is compared to the witherlng away of paddy, barley, etc., for want of barrier of the cornfield full of water, being broken.

(Ch. Su. 20/19).

By the application of oleation and sudation therapy the vitiated doshas will become keda (moistorwet) and liquification of the same will take place. These doshaas will be brought to koshta (stomach) and from it the doshaas will be thrown outside the body of the patient. Hence, there will be no recurence of the disease in the individual. That is why shodhana chikitsa is considered as the best and curative one.

The sudation and oleation therapies will aggravate the doshaas i.e. the kleda of the body will be increased owing to the presence of the hot (Ushna) and acute (teekshna) property of the emetic drugs the kleda of the body will be removed from the stomach outside. The administration of sneha to the body during the poorvakarama (Preoperative procedure) will increase the fatty content (Cholesterol) in the blood. But, it is practically seen that the same increased fatty content will become normal after the administration of vamana therapy. This clearly shows that the sneha will be brought from raktaadi dhaatus i.e. tissues to the koshta i.e. stomach and it will be thrown outside of the body.

Modern Review:

The drug which produces vomiting is called as emetic. The process of vomiting is called as emesis.

The emesis follows ptyalism, sweating in the body and excessive accumulation of mucus in the ailmentary tract and nervous system. During the emesis therapy there will be increase of pulse rate, heart rate and respiratory rate. The blood pressure will be normal before emesis therapy but during the emesis therapy it will be increased and sametimes it fluctuates. After emesis therapy, heart rate and respiratory rate and blood pressure will gradually come down.

At the time of vomiting the cardiac end of the stomach will be opened and pyloric sphincter will be closed. Both the dooms of the diaphragm and the muscles of the abdomen will contract and help in expulsion of the contents of the stomach. This process will be regulated by a centre situated in the medulla oblongata (4th ventricle) of the head. It is called by the name of vomiting centre.

Emetic Drugs:

Emetic drugs are classified under two headings namely :—

1. Local emetics or reflex emetics or gastric emetics &
2. Central emetics.

Local Emetics:

As soon as the emetic drugs are taken into stomach, the same will stimulate or irritate the mucus membrane of the stomach. This will stimulate both the vagus and sympathetic nerves. The impulses will be transmitted to vomiting centre situated in the brain. The end result is vomiting. This will occur early when it reaches the pyloric end of the stomach early.

In Ayurveda it is stated that the emesis therapy will stimulate the heart and its vessels. There is also a mention of administration of the following drugs to produce vomiting soon namely :—

1. Yestimadhu (Glycyrrhiza glabra)
2. Decoction of Kovidaara (Bauhinia variegata) (Red)
3. Salt water (Either common salt or rock salt used)
4. Pippali (Piper longum) etc.

Common salt, mustard, zinc sulphate; alum and Bicarbonate are also advocated and used to produce vomiting.

Central Emetics :

Central emetics are those which produce vomiting as soon as they are injected into the body. eg.

1. Aphomorphine hydrochloride.
2. Picrotoxine etc.,

The central emetics will stimulate not only the muscles of the stomach. diaphragm, gastrointestinal tract, but also, the peristalisis of the abdomen. It leads to immediate and instantaneous vomiting.

In Ayurveda (Charaka siddi 9th chapter) there is a clear cut description stating that any vitiation of blood will produce vomiting in an individual. Ayurveda treats shiras or head as the important (pradhaana marma) and vital organ of the body. When it is injured, due to injury, then, it produces ptyalism etc. All types of chardi according to Ayurveda is from the causes originating in the stomach (Vaataja chaardi and charaka chikitsa 20/9 to 12).

In all kinds of chardi (vomiting) the following signs and symptoms will be present namely pain in the vital parts (marma peedana), urdhwa marma peedana and peedana of siro marma (brain) etc.

(Cha. Chi. 20/9 to 12).

In case of the diseases of the blood there will be excessive bitter and acid eructations (Tiktaamlodeerana) and salty taste in the mouth (Lavanaasyata). That itself indicates that there will be vomiting.

(Ch. Su. 24/11 to 14).

Ayurveda pleads that the vomiting is also due to dwistharthaka (hateful things) i.e. when individual vomits as a result of mental disgust, may be due to sense contact or with a sense of nausea and unclean, foul smelling, unholy and gruesome sights or articles of diet or odours, it is, then, called as vomiting induced by a contact with hateful things.

(Cha. Chi. 20/18).

Vomiting is also produced due to stimulation of any one of the following organs namely duodenum, appendix, Jejunum, gall bladder, kidney and uterus etc. This idea is also found in Ayurveda as the complications of purgation therapy. They are mentioned similar to complications of emetic therapy.

Sushruta is of the opinion that the vitiation of vyaana vaayu and udaana vaayu will take place in the body due to the intake of incompitable food (viruddhaahara). The function of vyaana vayu is stated to be to regulate the activities of the entire body, where as the functions of udaana vaayu is to regulate the movements from nose to umbalicus via throat.

Vyaana vaayu acts mainly on stomach, the udaana vaayu acts on the sensory and motor functions of the brain, vomiting centre and other organs including the blood.

(Su. U. 49/7).

◆

PART–B

CHAPTER II

PURGATION THERAPY (Virechana Karma)

Definition :--

Varechana is a process by which the doshas are made to pass through the Adhomarga, i.e. Guda.

(Cha. Ka. 1–4)

Derivation :--

Virechana shabda is formed by the root 'Rich' dhaatu and 'Vi' upasarga. 'Nich' and 'Lyut' pratyayaas are also take part in the deriviation of the word virechana. Virechana is a napumsaka linga shabda. Its general meaning is to remove the doshas from the body, but in Ayurveda, removal of the doshas from the body through Guda is called as Virechana (Purgation).

A doubt may arise whether Nirooha vasti which removes the malas and doshas from the Guda marga be called as Virechana? So also through the Vamana process the doshas are removed from the upper part of the body i.e. mouth. Can these be included in the Virechana? So also Mootra virechana, Shirovirechana, etc., are also mentioned in Charaka Samhita. Shaarangadhara has used the word Rechana for Virechana.

In Virechana the doshaas even from the Aamaashaya (Stomach) are taken to the pakwaashaya (large gut) and they are removed through Gudamaarga. This does not happen in case of Nirooha Vasti i.e. which removes only the doshaas from the Pakwaashaya. More than that the virechana is a specific treatment for pitta disorder and vasti is for vaata disorder.

General introduction to Virechana Therapy :—

Virechana is a specific treatment for Pittadosha, and pitta samsarga doshas; Kapha which is in Pitta sthaana and aamaashaya (stomach), which is the seat of Kapha as well as pitta. In the process of Virechana the person will not have the same amount of trouble and exhaustion as in normal purgation, as he has been subjected to snehana (unctuousness) swedana (sudation) etc. We can conclude that Virechana is the treatment for pitta, Kapha and Samaana vaayu.

It may be recalled here that for vaata disease, snehana, (oleation), swedana (sudation) and mruduvirechana (laxatives) and vasti are to be adopted according to the nature and severity of the disease. By Virechana therapy, pitta and its different varieties will be removed from the body, just like a house which consists of fire will be hot only when fire is made hot by adding suitable fuel and cooled when it is cooled.

(Cha. Sut. 20/19).

Properties and action of Virechana-dravyas (Purgatives) :—

Virechana dravyas will have all the properties of vamana dravyas, i.e. Ushna (hot), teekshna, sookshna (subtle), vyavayi and vikaasi gunas etc will be present. These drugs consist of prithvi and jala mahaabhootas. Virechana drugs have a specific property of removing the doshas from the lower part of the body adhobhaaga.

There are several drugs which induce virechana. They have been very well discussed in detail in Charaka Samhita. To produce a sukhapoorvaka (Comfortable) virechana Trivrit is the best drug.

There are some more drugs which produce easy and comfortable movement of bowels namely chaturangula (latcassiafistula) etc., The most effective and severe purgative is Snukpayah–the milk of snuhi Trivrit (Operculina turpethum), Aaragwadha (Casia fistula), Lodhra (Symplocos racemose), Tilvaka (Hibiscus abelmoschus), Mahavriksha, Saptala (Acacia ruguta), Shankhini (Canuscora decusata), Danti (Baliosperumum), Dravanti (Fatropha glandulfera).

(Cha. Su. 25–40).

Sushruta in his Sutrasthana has given a detailed description of Virechana dravyas. e.g., Twak virechana–Tilvak., Phala–Virechana–Hareetaki., Taila virechana–Eranda., Dugdha virechana–Snuhi ksheera, etc.,

The following are the best virechana drugs :—

Trivrit (Operculina turpethum)
Aaragwadha (Cassia fistula)
Tilvak (Hibiscus abelmoschus)
Snuhi (Euphorbia neriifolia)
Saptala (Acacia rugata).
Shakwini (Canscora olecussate)
Danti (Baliaspermum montanun)
Dravanti (Fatropha slamdulifera)
Hareetaki (Terminalia chebula)
Eranda Taila (Ricinus communis)
Katuka (Picrorrhiza Kurroa)
Draksha (Vitis vinifera)
Swarnapatri (A regmone mexicana) etc.,

The following are the virechana drugs mentioned in the Charaka Samhitha :--

A. Moola or Roots :

1. Hastidanti (Croton obliongifolius)
2. Shyama trivrit (operculina turpethum)
3. Shwetha trvrit
4. Vidari (pueraria tuberosa)
5. Saptala (Acacia rugata)
6. Danti (Pratyak shreni) – (Balio-spermum montanum)
7. Gavakshi (Citrulus colocynthis)
8. Vishanika
9. Avartaki (Cassia anriculata)
10. Ajagandha (Gynandropsis pentaphylla)
11. Dravantee (Fatropha shandulifera)

B Frutis :

1. Shankhini (Cans cora decussata)
2. Vidanga (Embelia ribes)
3. Jalaja madhuyashti (a variety of glycyrrhiza glabra)
4. Sthalaja kleetaka (Yashtimadhu) (Glycyrrhiza glabra)
5. Karanja (Prakeerya Pongamia glabra)
6. Udakeerya (Variety of Karanja) (Holoptelia integrifolia)
7. Abhaya (Terminalia chebula)
8. Antakotara Pushp (Argyreia speciosa)
9. Kampillaka (Mallotus philippinensis)
10. Aaragwadha (Cassia fistula).

C. Lavana or Salts:

The lavanas which are mentioned in vamana adhyaaya may be used for producing virechana.

D. Ksheera or Milk:

1. Snuhi Ksheera (Euphorbia neriifolia)
2. Arka Ksheera (Calotropis procera)

E. Virechana Drugs Used in Pakwaashayagatha Doshas:

Latin

1. Trivrit (Operculina turpethum)
2. Triphala
3. Danti (Baliorpermum montanum)
4. Neelini (Indigofera tinctoria)
5. Saptala (Acacia rugata)
6. Vacha (Acorus calamus)
7. Kampilla (Mallatus philippinensis)
8. Gavakshi (Citrullus colaynthis)
9. Ksheerini
10. Udakeerya (Holoptelia integrifolia)
11. Peelu (Salvadora persica)
12. Aragwadha (Cassia fistula)
13. Draksha (Vitis vinifera)
14. Dravanti (Fatropha glamdulifera)
15. Nichula (Barringtonia acutangula).

F. Dravyas Which Produce Bhedaneeya effect:

1. Trivrit (Operculina turpethum)
2. Arka (Calotropis procera)

3. Eranda (Ricinus communis)
4. Agnimukha (Semecarpus anacardium)
5. Chitra (Citrullus colocynthis)
6. Dantee (Basio spermum montanum)
7. Chitraka (Plumbago zeylanica)
8. Chirabilva (Karanja) (Pongamia glabra)
9. Shankhini (Canscora olecussata)
10. Swarnaksheeri (Argemone mexicana)

G. **Virechanopayogi Drugs** : (Secondary Drugs)

1. Draksha (Vitis vinifera)
2. Gambhari (Gmelina arborea)
3. Palasha (Butea frondosa)
4. Abhaya (Terminalia chebula)
5. Aamalaki (Phyllanthus emblica)
6. Vibhitaki (Terminalia belerica)
7. Kural (Ekacgu)
8. Badara (Zizyphus sativa)
9. Karkanda
10. Peela (Salvadora persica).

H. **Pureesha Virajaneeyo Dravyas :--**

Drugs which remove the doshas of the body and also remove the faeces from the body.

1. Jambu (lat Syzysium curmini)
2. Shallaki (Lat Boswellia serrata)
3. Twak (lat Innemomum zeylamicun)
4. Duralabha (lat Fagonia cretica)
5. Madhuyashti (lat Glycyrrhiza glabra)
6. Sriveshtaka (lat Pinus roxburghii)

7. Drushtamrut
8. Payashya (la; Homoea raniculata)
9. Neelotpala (lat Nymphaea stellata)
10. Tila (lat Sesamum indicum).

I. Agraya Dravyas :--

These are the drugs which increase the quantity of mala (faeces) in the body.

1. Yava (Hordeum valgare)
2. Arangwadha (Cassia fistula)
3. Trivrit (Operculina Turpethum)
4 Snuhiksheera (Teekshna Virechana drug)

Arangwadha is the best for bhedana.

Method or procedure of adopting virechana therapy :--

Virechana is an ordinary process compared to Vamana, Vasti, Nasya and Raktamokshana which are highly complicated. Virechana can be administred as follows :—

1. Poorvakarma :--

1. Colloection of Sambhaara drugs.
2. Examination of the patient (Aatura pareeksha)
3. Preparation of the patient
4. Deciding of the dosage to be given to the patient.

1. Collection of drugs :--(Sambhara Sangraha).

Before the administration of Virechana the Poorvakarmas like sneha and sweda are to be adopted. For administering sneha i.e., abhyantara sneha any one of the following ghritas may be selected Tiktaka ghritha, Mahatiktaka ghritha, shatphala ghritha, Kalyana ghritha, Vasaadi ghritha, pippalyadi ghritha etc,, must be collected in sufficient quantity. For each patient 2 to 3 kgs. of sneha must be collected and preserved. The virechana drugs which are mentioned in the kalpa sthana of Charaka must be collected. Among them Trivrit (lat Operculina turpathum) choorna, Swarnapathra (Cassia angustifolia) choorna, Hareetaki (Terminalia chebula), Triphala (Terminalia chebula, 2. Terminalia belivica, 3. Embelia officinalis) either alone or prepared yogas must be collected and preserved. Kwaatha of Katuka (Picrryza kurrora), Aragwadha (Cassia fistula), Draksha (Vitis vinifera), Hareetaki (Terminalia chebula), Eranda (Ricinus communis), Abhayaarishna etc., and tablets like jalodarari, Ichchabhedi Rasa, Bed-pan, Mackintosh and measuring glass are to be preserved. To combat atiyoga-Kutaja Ghanvati, Shankhodara, Karpoora rasa, Jatiphaladi choorna, Bilwadi choorna, Sanjeevani vati, soothashekhara rasa, shankhavati, phalavarti, Hingvashtaka choorna, kalpa of anuvaasana and pichcha basthi, shivakshaarapaachana choorna etc., are to be preseved.

2 Preparation of the patient :—

Vaidya must decide whether the patient is fit for virechana therepy or not. If the patient is fit, then, different matraas (Uttama, Madhyama etc.,) must be decided. In the examination of the patient, it is quite essential to decide and note whether the patient is fit for sneha (Oleation) sweda (sudation) and virechana (Purgation). All these things must be examined in detail. 1. Dosha 2. Bheshaja (drug) 3. Desha 4. Kaala (time) 5. Bala (strength) 6. Shareera (body) 7. Ahaara (food) 8. Saatmya 9. Satva 10. Prakruthi (Constitution) and 11. Vayaha (age).

(Cha. Su. 15-17)

Then everyday ashtavida pareeksha namely Naadi (Pulse), mootra (Urine), Mala (Stools), Jihwa (tongue), Shabdha (sound), sparsha (sense of touch) drik (signht) and aakriti (constitution) must be done.

In the preparation of the patient the following are to be observed :—

1. Snehana (Unctuousness or oleation)
2. Swedana (Sudation or Fomentation)
3. Vamana (Emetic Therapy)
4. Samsarjana karma (Post-Operative Treatment)
5. Snehana and swedana once again (Oleation and fomentation).
6. Virechana (Purgation).

Virechana karma will come on 15th day or else after giving normal diet to a patient, then, Snehapaana must be started on the 9th day. If there is no need to give virechana to a patient who has undergone vamana, then, to such a patient we must administer normal diet on 7th day. (Cha. Su. 15-16 Chakrapaani teeka). Sushruta has opined that vamana must be employed before virechana is to be instituted. If vamana is not given and virechana only is to be given then kapha will be stagnated in the grahani (Duodenum) and the patient will either have Gourava (heaviness) or pravaahika.

(Sus. Chi. 33-14).

Snehapaana (internal administration of unctuous material) must be done upto 7 days. If the Snehapaana is to be done after vamana then, after Samsarjana krama on 9th, 10th, 11th and 12th day snehapaana must be instituted. Then, on 12th 13th, 14th and 15th day abhyanga (anointing of oils) and sweda (sudation) must be instituted. After snehana 3 days must be allowed as rest for the patient and, then, virechana therapy must be adopted. If there is contra-indication for swedana, then, virechana must be instituted after third day of snehapaana.

Virechanopayoga bhojana (food), snigdha (unctuous), drava (fluid), ushna (hot), maamsarasa, rice, rasa of aamla phala, must be given to the patient.

Contra-Indications for virechana therapy :

The following are the contra-indications for Virechana (purgation) :--

1. Subhaga (Delicate constitution)
2. Kshatagudam (Ulceration of Rectum or prolapse of rectum)
3. Muktamaala
4. Adhogata rakta pitta (Bleeding from lower part of the body
5. Langhita (Fasting)
6. Alpaagni (less digestive fire)
7. Niruha (having taken evacuative enema)
8. Kamavyaaghra (Agitated by passions)
9. Ajeerna (Afflicted with indigestion)
10. Navajwara (Recent fever)
11. Madaatyaya (Alcoholism)

12. Vaatadhamaana (Distension of Abdomen)
13. Shalyardita (Foreign body)
14. Abhighaata (Injury)
15. Atisnigdha (over unctuousness)
16. Atirooksha (Over dehydratedness)
17. Daarunakoshta (Constipated)
18. Kshataksheena
19. Atisthoola (Too much obesepersons)
20. Atikrusha (Too much emaciated)
21. Baala (Children)
22. Vriddha (old aged people)
23. Durbala (weak)
24. Pipaasita (Thirst)
25. Karmabhara (Adhova hava)
26. Vyavasita (Fasting)
27. Maithuna praskta (interest in coitus)
28. Adhyayana praskta (Interest in studies)
29. Vyayaama praskta (Interest in exericse)
30. Chinta praskta (interest in thinking)
31. Kshama (Endurance)
32. Garbhini (pregnant women)
33. Navapratishyaya (Acute Coryza)
34. Raajayakshma (Lung T.B.)
35. Atisaara (Diarrhoca)
36. Kshaudhita (Exessive appetite)
37. Nityadhuktata (always unhappy)

38. Hridroga (Heart disease) and
39. Bhaya-bheeta (fear).

(Ch. Sid. 2/11). (A. H. Su. 18/7). (Su. Ch. 33/31)

Indications for virechana (purgation) therapy

1. Jwara (fever)
2. Kustha (skin disease)
3. Prameha (Urinary disorder)
4. Urdhwagata rakta pitta (Haemorrhage from upper part of the body)
5. Bhagandara (Fistulu-in-Ano)
6. Arshas (Haemorrhoids)
7. Pleeha vriddhi (Enlargement of spleen)
8. Gulma (Fantum Tumour)
9. Galaganda
10. Granthi
11. Garavisha (Toxicosis)
12. Vishoochika (Gastroenteritis)
13. Alasaka
14. Mootraghaata
15. Krimi-koshta (Internal worms)
16. Visarpa (Erysepelas)
17. Paandu (Anaemia)
18. Shirahshoola (Head Ache)
19. Parswa-shoola (Pain in sides of chest) (Pleurodynia)
20. Udaavarta (Misperistalisis)
21. Netradaaha (burning sensations in eyes)
22. Aasyadaaha (Stomatitis)
23. Hridroga (Heartdisease)
24. Vyanga (Fleshy mole)
25. Neelika (Bluish black moles)
26. Aruchi (Anorexia)
27. Netra Sraava (Exudation from eyes)

28. Naasa sraava (Exudation from nose)
29. Haleemaka (A type of jaundice)
30. Swaasa (Dyspnoea or Asthma)
31. Kaasa (Cough)
32. Apachi (Scrofula)
33. Apasmara (Epilepsy)
34. Unmaada (Insanity)
35. Vaata rakta (Gout)
36. Yonidosha (Gynic disorders)
37. Retodosha (Seminal disorder)
38. Timira (Faintness)
39. Udara (Abdominal disease)
40. Avipaaka (Indigestion)
41. Chardi (Vomiting)
42. Vispota (Eruptions)
43. Pakvaashaya ruja (Pain in the large gut)
44. Vibandha (Constipation)
45. Vidradhi (Abscess)
46. Svayathu (Odema)
47. Agnidagdha (Burns by fire)
48. Ksharadagdha (Burns by Alkalies)
49. Shastra kshata (Injury by instrument)
50. Dushta vranas (Chronic ulcer)
51. Akshipaaka (Inflammation of eye)
52. Abhishyandha (Conjunctivitis)
53. Kaacha (disease of eye)
54. Gudadaaha (Burning sensation in Anus)
55. Medradaaha (Burning sensation in Penis)
56. Naasa daaha (Burning sensation in nose)
57. Karnadaaha (Burning sensation in ear)
58. Anaaha (Distension of Abdomen)
59. Sleepada (Elephentiasis)
60. Sthanya dosha (vitiation of Breast Milk)
61. Hrillasa (Nausea). etc.,

(Ch. Sid. 2/13).

Dosage of Drugs :

		Eranda	Trivrit	Draksha Aragvada Hareethaki	Jayaphala Snuhi	Isapgol
Mrudu Koshta	—	½–2 tola	1–3 maasha	1–2 tola	½–1 ratti	3 maashas
Madhyama Koshta	—	2–5 tola	3–6 maasha	2½–5 tola	1–2 ratti	3–6 maashas
Kroora Koshta	—	5–10 tola	½–1 tola	5–10 tola	4–8 ratti	6 maasha- 1 tola

In case of Kroora Koshti persons Vaata will be predominant. In case of a mrudu koshti person pitta will be predominant. In case of Kapha dosha, Ushna (hot) and katu (Pungent) taste) rasa, dravyas and for pitta dosha sheeta (cold) and madhura (sweet) rasa dravyas, must be used for virechana. Bhaavaprakasha and Sharangadhaara have opined that in case of pitta pradhana doshas or pittadosha the Kwaatha of Trivrit Choorna and draksha is to be administered. In case of kapha dosha the Kwaatha of Triphala along with Gomootra (cow's urine) or Trikatu may be administered. In case of Vatapradhaana doshas Kanji with Trivrit (lat operculina turpethum), Saindhava (Rocksalt) and Shunti (lat Ginzeber officinalis) choorna must be administered, or else along with Maamsa rasa.

Pradhaana Karma Operative Procedure:

This consists of administration of virechana and till the Stoppage (nivritti) of virechana yegas.

The following ideas are necessarily kept in mind.

1. The administration of virechana yoga.
2. Examination of the patient who has undergone virechana therapy.
3. Deciding the vegas.
4. Observation of the signs and symptoms of Samayoga, Ayoga and Ati yoga.
5. Vyaapats (complications) of Virechana and their treatment.

The Administration of Virechanā Yoga:

The individual who had undergone Samyak snehana (proper oleation), swedana (sudation) and has undergone samsarjana krama properly should be selected for Virechana (purgation) therapy. Then, after noting a good day in the early morning after enquiring first meal is digested or not, and whether he slept in the night or not and then by observing whether he is havidg good mental control or not, the patient is made to cite Swastyaadi vachanaas and either Draksha (lat vitis venifera) or any virechana yoga may be administered. Vaagbhata has advised the administration of virechana after the kapha kaala. (Kaala -- time)

Generally the following prescription is given to the patient to produce purgation.

1. Vitis vinifera linn - (Draksha) - 1 Tola
2. Cassia fistula linn - (Aragwadha) - 1 Tola
3. Terminalia chebula linn - (Hareetaki) - 1 Tola
4. Piccrorhiza kurrora - (Katukarohini) 1/2 Tola

Add the above four drugs from serial no. 1 to 4 to 16 tolas of water and boil and reduce it to 1/4th.

Administer 4 tola of decoction along with 2 1/2 tola of Eranda (lat : Ricinus communis) taila to the patient. By this the patient will have teeekshna virechana i.e. drastic purgation. As soon as the decoction (Kwaatha) is cooled, then only the Icchabhedi must be added and given.

To produce only Madhyama (medium) vegas (urges) then the Icchabhedi must not be added to the kwaatha. If only Jaghanya vega (lowest minimum urges) is required, then, either kwaatha or Eranda Taila is given to the patient to drink.

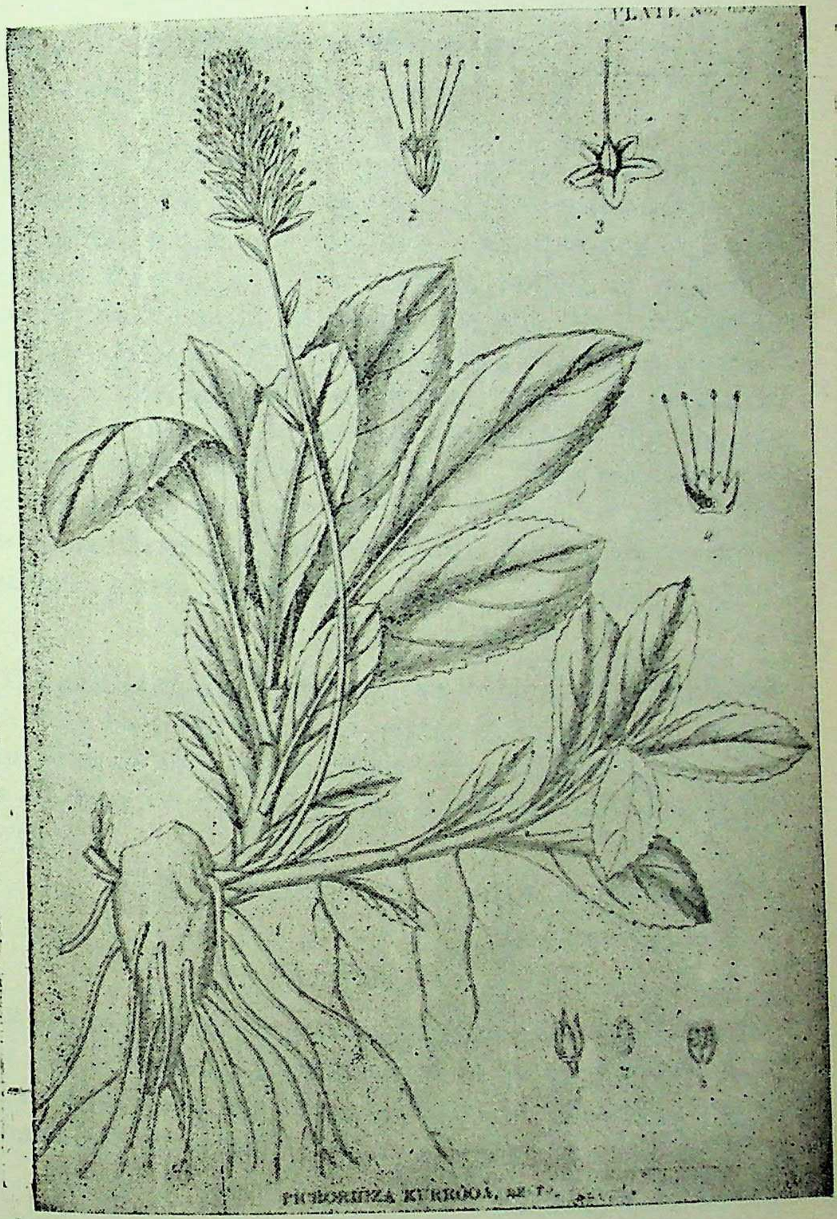


PLATE No.
2
3
4
PICRORHIZA KURROOA

Plate No. 28. Katukarohini (Picrorrhiza Kurrora)

Attending on the Patient and Observation :

Atura Paricharya Evam Nireekshana)

As soon as the drug meant to produce purgation is administered to the patient, in some sensitive patient there will be a sensation of nausea or vomiting. It will be due to either bad taste of the drug or due to utklesha leading to Anorexiaə The properties of emetic and purgatives will have simulating properties. Hence, the purgative may sometimes produc· vomiting, or else, as soon as the patient drinks the purgative' the patien's face must be sprinkled with cold water and his mouth must be washed with hot water. Then only the acid fruits like Nimbu, Mathulunga must be given to the patient for drinking the same. Some aromatic flowers are given to the patient to smell its perfume.

The patient must also be made to lie on a bed and to allow him to take rest. A little hot water must be given to the patient to drink so that the vegas must come properly. He must not be allowed to touch cold water (sheetajala) upto the last veg.

(A. Sangraha Su. 27).

(Su. Chi. 33/22).

When there is no purgation, then, instantaneously the hot water (i.e- ushnodaka) must be given to drink and the hand must be made warm and sweda (sudation or fomentation) must be done on the stomach.

(A. Sangraha Sut. 27).

Vaidya (doctor) must observe the signs and symptoms of Hritdosha, Jeernoushadha and ajeernoushadha.

Signs and Symptoms of Hridhosha :

Whenever there is proper purgation (Yogya virechana) then the patient will pass the following in the order of Mala (Stools), pitta and kapha. It is otherwise called as Kaphaanta vlrechana and the patsient will have the signs and symptoms of weakness (Dourbhalya and lightness (Laghutva) in the body.

(Ch. Sid. 6/20).

When there is no lightness in the hody and other signs spmptoms are produced, then, administer Madana phala (Randia dumetorum), Vacha (Acrous calamus linn) and Saindhava lavana (Rocksalt). By this the stagnated or retained dosha wlll come outside. (Cha Sid. 6/21).

Jeernoushadhas :

(Digested purgative medicine).

The following are the signs and symptoms of Jeernoushadha of virechana :- Passing of flatus (Vaatanulomana), healthy state (Swasthya), appetite, thirst, clarity of mind (Manah prasannata), lightness in the indriyas (sense organs), pure and good belching (Shuddha udgara), etc.,

Signs and Symptoms of Ajeerna Virechanoushadha :

(Undigested purgative medicine)

Weakness in the body (Dourbhalya), burning sensation (Daaha), pain in the body (Angasaada), giddiness (Bhrama), fainting (Moorcha), headache (Sirahashoola), not interested to do any work, weakness etc.

Treatment :

When there are signs and symptoms of ajeernoushadha, during that period instantaneously, once again, the purgative must be administered as It may produce the sings and symptoms of atiyoga (Excessive drug).

But, when the purgative is digested and there are no signs and symptoms of hritodosha, then, allow the patient to take a good meal (Bhojana) and in the subsequent day and other dose of virechana must be administered. Even with this the purgation dose not occur, the only alternative is to subject the patient to snehana (Oleation or unctuousness) and swedana (Sudation or fomentation) and thereafter the purgative must be administered to the patient.

(A.H. Su. 18/36, 37, 38).

When there is obstruction to doshas due to purgative medicine then either by vomiting or by purgation the medicine does not come outside resulting in belching (Udgara), myalgia (Angamardha). To such a patient the following treatment must be adopted.

Treatment :--The taapa sweda by palm or brick or hot water bag must be applied on the abdomen.

Ch. Kalpa. 12/75).

During the condition of digestion of the medicine the following signs and symptoms will be observed. Thirst (Thrut), Stupor (Moha), giddiness (Bhrama) and fainting (Moorcha).

Treatment :--The antipitta treatment like sweet (Swaadu) cold (Sheeta) etc., must be adopted.

(Ch. Ka. 12/76).

Observation and Deciding of Virechana Vegas :--

As soon as the purgative medicine is given to the patient he will start passing motions. The first three vegaas must not be counted. As already stated in vamana chapter the signs and symptoms of pradhaana (Maximum) madhyama (Medium) and avara (Minimum), vaigiki, maaniki, antiki and laingiki shuddhi must be counted.

(Su. Ch. 33/42.)

1. Vaigiki	30 Vegas	20 Vegas	10 Vegas
2. Maanaki	4 Prastha 216 Tola	2 Prastha 162 Tolas	2 Prastha 108 Totas
3. Antiki	Kaphaantha Virechana	Kaphaantha Virechana	Kaphaahtha Virechana
4. Laingiki	Vakshyamana	Vakshyamana	Vakshyamana

The signs and symtoms of proper purgation :—

(Virechana samyag yoga lakshanas)

In case of proper puragation the following signs and symptoms are observed in the following order :—Urine (mootra), Motion (stools) Mala), Pitta, Oushadha, Kapha and vaata.

The signs and symptoms of shuddi of srotas will be observed. There will be clarity of, prasannata of jnaanendriyas and karmendriyas i.e. they will carry out their normal functions. Lightness in the body, alleviation of the vitiated doshas or diseases, passing of flatus, increase of digestive fire (Agni deepti) and other symptoms mentioned in inadequate purgation are not observed.

(Su. Chi. 33/23)

, (Su. Chi. 33/25).

THE SIGNS AND SYMPTOMS OF IMPROPER OR INADEQUATE PURGATION :

(Virechana Ayogalakshanas)

. The following signs and symptoms of improper or inadequate purgation are observed. Vitiation of kapha, pitta, vaata, (Kapha, pitta and vaata prakopa), indigestion (Agnimandhya)- heaviness (Gourava), coryza (Pratishyaya), Drowsiness, vomiting (Chardi), eruptions (Pidaka), anorexia (aruchi), obstruction to vaata (vaatapratilomata), burning sensation (daaha), ashuddhi in hridaya and place of kukshi i.e. heavines^s^ (Gourava) in heartplace and abdomen, pruritis (Kandu) constipation or obstruction to faeces (Vitsangha), obstruction to flow of urine (Mootra sangha).

(A.H. Su. 18/38 to 39).

The following signs and symptoms are produced due to vitiation of kapha, dyspepsia, vomiting, heaviness, coryza, anorexia ashuddhi in kukshi and pruritics. Burning sensation is the symptom of pitta.

The following are the signs and symptoms of vaata (Apaanayu): Obstruction to vaata(flatus) and obstruction to passing of motion and urine.

THE SIGNS & SYMPTOMS OF EXCESSIVE PURGATION

(Atiyoga Lakshanas of Virechana Dravyaas)

The following signs and symptoms are observed in patient who has excessive purgation: Numbness (Supti), Bodyache (Myalgia) (Angamarda), Exhaustion (Klama) Tremors (Paralysis agitans) Sleep (Nidra) and other symptoms originated by vaata, which has been provoked due to the loss of kapha (Mucous), **Rakta** (Blood), pitta (Bile) in motions and Torpor loss of vitality, faintness (moorcha), Mental disturbance (Unmaada) and Hiccup (Hikka), Prolapse of rectum (Gudabhramsha).

The signs and symptoms of reduction of the following doshas will be observed : kapha, pitta and vaata. (Ch. Sid. 1/19). (Su. Chi. 33/24).

In the motion the patient will pass watery type of fluid, without kapha and pitta. The fluid will have the colour of lohita (Iron). The fluid may resemble the fluid remains after washing the meat or medas. Thirst (Thrishna), giddiness (Bhrama), Darkness before eyes (Tamahpravesha), Sunken eyes which are seen and other signs and symptoms narrated in the complications of emetic therapy (Vaamana karma) are observed here.

THE SIGNS AND SYMPTOMS OF INADEQUATE OR LESS KAPHA IN THE BODY (KAPHA KSHAYA LAKSHANAS)

The patient who is having inadequate kapha (Mucous) in the body will have the following signs and symptoms: Giddiness (Bhrama), shoonyatha i.e. loss of kapha in the seats of kapha namely amashaya (Stomach)–Kledaka kapha, Hridaya (Heart)–Avalambaka kapha, Mukha (Face)–Bodhaka kapha, Siras (Head or Brain)–**Tarpaka** kapha and Sandhi (Joints)–Sleshaka kapha respectively. There will be palpitation

(Hridrava), and looseness in the joints (Shithilatha in sandhis) are also observed. (A.H. Su. 11/16).

THE SIGNS AND SYMPTOMS OF INADEQUATE PITTA IN THE BODY

The following signs and symptoms are observed in a case of inadequate pitta in the body:

Dyspepsia (Agnimandya), coldness in the body (Sheeta) and loss of lustre or colour of the body (Prabhahani).

(A.H. Su. 11/16),

The following signs and symptoms are seen in a case where there is inadequate or less vaata in his body: Weakness in the body (Angasaada), not interested in speaking, unconsciousness (Samjnyamoha), and signs and symptoms of excessive kapha

It is necessary to note the sings and symptoms of inadequate Rasa (Chyle) and rakta (Blood).

In case of inadequate Rasa in the body, the following signs and symptoms are observed: Dryness in the body (Rookshatha), severe weakness (Shrama), emaciation (Shosha).

(Glani) and intolerance for sound (Shabdha asahinshnutha). The following signs and symptoms are observed when there is inadequate blood (Raktha) in the body: The individual will develop a liking for the taste of acid (Anla) and cold (Sishira) things, weakness of blood vessels (Shithilatha of siras) and dryness (Rookshatha). (A.H. Su. 11/17).

OBSERVATION OF COMPLICATIONS OF PURGATION AND THEIR TREATMENT

(Virechana Vyaapat Nireeshana Evam Tat Pratikaara)

The complications of virechana (Purgation) will occur as a result of the following: 1. Due defective medicines 2. Forgetfulness of the servant 3. and defects of the vaidya or physician. The complications stated for emesis therapy are similar to purgation therapy. These are produced due to either excessive administration or inadequate administration of the drug to the patient. (Atiyoga or ayoga).

There are ten complications of similar to virechana and vamana (Purgation and vomiting).

(Ch. Sid. 6/10, 29)

1. Distension (Adhmaana)
2. Gutting pain (Parikarti)
3. Excessive discharge (Parisraava)
4. Cardiac spasm (Hridgraha)
5. Spasm of limbs (Gaatragraha)
6. Haemorrhage (Jeevaadaanam)
7. Prolapse of rectum (Gudabhramsha)
8. Stiffness (Sthamba)
9. Serious afflictions (Upadrava)
10. Exhaustion (Klama)

(Ch. Sid. 6/29-30).

Sushruta has explained 15 complications of virechana (Purgation) (Su. Chi. 34/2, 34/21).

1. Emetic drug to produce purgation (Virechana)
2. Purgatives to produce vomiting (Vamana)
3. Retained medicine (Saava seshoudhatvam)
4. Digested Medicine (Jeernoushadhatvam)
5. Less dosha is removed from the body (Heeradosha-aphritatvam)
6. Vaata shoola (Pain of Vaata origin)
7. Inadequate administration (Ayoga)
8. Excessive or over administration of medicine (Atiyoga)
9. Haemorrhage (Jeevadaana)
10. Distension of the Abdomen (Adhmaana)
11. Cutting pain in the Anus (Parikartika)
12. Excessive discharge (Parisraava)
13. Dysentry (Pravahika)
14. Moving towards the heart (Hridayopasarana)
15. Constipation (Vibandha). (Su. Chi. 34/20 34/21).

Pratiloma Pravritti :

Kaphotklesha takes place (i.e. accumulation of kapha) in the koshta, offensive smell in the medicine, and a big dose of Medicine, anorexia and the food taken in the previous night is not properly digested. To such a patient if purgative is administered, then, it will produce emesis (Vamana) due to its upward movement. (Ch. Sid. 6/32).

Treatment : To such a patient once again unctuous and sudation (Sneha sweda) therapies must be adopted. The purgation is to be repeated. Even with this there is no purgation, then, physician should not administer the purgative on the third time; but if the patient is having saathmya (Homologation) of the drug and no distaste towards it, then, even on the third time the purgative can be administered.

(A.H. Kalpa 3/3, 4).

When the eliminatory or purificatory procedure is employed without proper administration of oleation and sudation therapies (Snehana and swedana), or one who is dehydrated, or if the drug has become too old and these will vitiate the doshas and aggravate the disease process.

Such a medicine will produce the following signs and symptoms. These are produced due to inadequate administration of the drugs :—

1. Prolapse of rectum (Vibhramsha)
2. Oedema (Swayathu)
3. Hiccup (Hikka)
4. Excessive fainting (Tamodarshana)
5. Cramps in the calf muscles (Pindikodwestana)
6. Pruritis (Kandu)
7. Asthenea of the thigh (Urusaada)
8. Discolouration of the thigh (discolouration of the Uru).

Treatment : The following line of treatment must be adopted :

1. Abhyanga (Anointing the body with oil and saindhava lavana i.e. rock salt).

2. Prassthara sweda (Prasthara type of fomentation)
3. Sankara sweda (Sankara type of fomentation)
4. Then only the purgative medicine must be administered, Or else.
5. Administer the Nirooha vasti (Cleansing enema) with cow's urine i.e. Gomootra.
6. After the administration of vasti (Enema), the food consists of meat juice (Maamsa rasa) must be given.
7. Lastly administer a mild purgative to the patient.

(Ch. Si. 6/45 to 51, 38, 39).

When a person is having a mridu koshta (soft bowel), then, it results in atiyoga or excessive action of the drug. To stop the excessive passing of stools (Motion) a mild emetic must be administered. (Ch. Sid. 6/45 to 51).

COMPLICATIONS SIMILAR TO EMESIS AND PURGATION

(Vamana Evam Virechana Vyaapat)

There are ten complications which are detailed below, which are similar either to emesis therapy (vamana karma) or purgation therapy (Virechana karma).

1. Adhamaana (Abdominal distension), 2. Parikartika (Cutting pain in the Anus) 3. Parisraava (Excessive discharge), 4. Hridgraha (Spasm of heart), 5. Anga graha (Spasm of body), 6. Jeevaadaana (Haemorrhage), 7. Vibhramsha (Prolapse of rectum), 8. Sthambha (Stiffness), 9. Upadrava (Complications), 10. Klma (Exhaustion).

The above complications are going to be dealt with one by one.

1. Abdominal distension :

In a patient who is having maximum dosha (Bahu dosha) in his body, less digestive fire (Heeenagni) Misperistalisis (Udaavarta) to such a patient if a less dose of medicine is administered it results in aggravation (Utklesha) of doshas. In the end, it produces obstruction to the body channels and great distensions of the abdomen, with the following signs and symptoms :—

1. Pain in the back, 2. Pain in the sides of the chest, 3. Pain in the head (Headache), 4. Obstruction to respiration, 5. Obstruction to the movement of faeces, 6. Obstruction to the flow of urine, 7. Obstruction to Apaanavaayu (flatus).

Treatment :

To such a patient the following line of treatment must be adopted.

1. Inunction (Abhyanga), 2. Sudation (Sweda), 3. Suppository (Varti), 4. Unctuous enema (Anuvaasana vasti), 5. Evacuative Enema (Nirooha vasti), 6. and curative tratment mentioned in Udaavarta (Misperistalsis) must be adopted here. (Ch. Si. 6/58 to 60).

2. Cutting Pain in the anus (Parikartikaa) :

When the strong medicine is administered to the conditions mentioned below will reach the rectum (Gudam) and eliminates the vitiated doshas along with & Aama (Chyme) and produces acute colic pain, gripping pain associated with slimy (Pichila) and dloody (rakta) discharge.

1. One who has undergone oleation therapy (Snigdha)
2. Whose bowel is strongly constipated
3. Who suffers from Aama (Chyme morbidity)
4. One who is emaciated
5. One who is soft bowelled (Mrudu koshta)
6. One who has been exhausted (Sraantha)
7. One who has less strength (Alpabala)

(Ch. Siddi 6/61, 62).

Treatment :

The following line of treatment must be adopted to the patient who is suffering from Aama (chyme morbidity).

1. Starvation (Langhana)
2. Digestive stimulants (Paachana)
3. Diet a) dry (Rooksha), b) Hot (Ushna),
   c) Light diet (Laghu bhojana)

In conditions of emaciation (Kshaama) the following line of roborant (Brumhana) treatment with sweet group of drugs must be adopted. Ch. Sid. 6/61).

A Purgative produces less and irequent elimination accompained with acute obstruction of vaata, regidity (sthambha) and pain in the rectum (Guda). Such a man requires a specific treatment by strong enemata (Teekshna vasti) or purgation (Virechana). It must always be preceded by light and digestive measures. (Ch. Sid. 6/89).

The un-unctuous purgative (rooksha virechana) if administered to a patient, who is already lacking in unctuous quality (i.e. snigdha guna) or one who is weak, will aggravate the vaata quickly and leads to severe complications (Teevra vyaapats).

Signs and Symptoms:

1. Regidity and severe pain in the limbs.
2. Fainting.
3. Other measures indicated as Anti-vaata are also to be adoted. (Ch. Sidd. 6/90 and 91).

Parisraava :—

When a medicine of a less potency is administered in small dose to an individual who has excessive doshas (Morbidity) and who has kroorkoshta will not eliminate or purify the doshas. Instead it will aggravate the doshas and produces the following signs and symptoms :

1. Pruritics (Kandu), 2. Oedema (Shotha), 3. Skin diseases including leprosy (Kushta), 4. Heaviness (Gourava), 5. Dyspepsia (Agnimandya), 6. Nausea (Utklesha), 7. Stiffness (Sthambha), 8. Anorexia (Aruchi), 9. Anaemia (Paandu), 10. Weakness (Dourbalya), 11. Constipation (Visthambha), 12. Myalagia (Sarvangamarda), 13. Ptyalism (Kapha sraava in the mouth).

Treatment:

Treatment consists of the administration of

A. Shamana (Palliative), B. Vamana (Emetic), C. Virechana (Purgative), D. Aasthaapana vasti (Cleansing enema).

When the dosha is excessive and situated in stomach emetics must admistered. If dosha is accumulated in pakwaashaya (large gut) then administer purgatives. These should be preceded by both snehana and swedana (i.e. Oleation and Sudation) therapies. Sushruta has advocated to give Asthaapana vasti with the following drugs :--

1. Ajakarna, Dhavati, 3. Nishaa, 4. Palasha, 5. Bala (Sid Cordiffolia), 6. Madhu (Honey).

The first fiive drugs, in the form of kashaya, are mixed with honey and asthaapana vasti as administered.

After the elimination takes place adopt the following measures :--Choorna (Powder), Aasava, arista which are indicated in sprue (Grahani) and Haemorrhoids (Arshas). Eg. Abhayaarishta, Takrarista etc. Chitrakaadi churna, Marichaadhi churna etc., These are given to stimulate the agni (digestive fire) and helps to accelerate the assimilation of food process. (Ch. Sid. 6/68 to 70).

(Su. Chi 34/17).

Hridgraha :

When a person has suppressed his natural urges to such a patient if eliminatory or purificatory drugs are administered then it leads to vitiation of doshas like vaata and reaches the heart and produces severe cardiac pain due to spasm (Hridgraha).

THE SIGNS AND SYMPTOMS OF HRIDGRAHA

(Spasm of Heart Muscle)

The following signs and symptoms are produced in Hridgraha :—

1. Hiccup (hikka)
2. Cough (Kaasa)
3. Pain in the sides of the chest (Parshwa shoola)
4. Depression (Dainya)
5. Ptyalism (Laala sraava)
6. Agitatiou of eyes (Vibhrama)
7. He bites his tongue (Jihva khaadati)
8. Unconsicousness (Niha sanjnaa).
9. He Bites his teeth (Gnashes).

Treatment :

1. As soon as the patient is serious, he should be made to vomit.

2. When the fainting is due to vitiation of pitta, then, an emetic with sweet group (madhura gana) must be administered to the patient. The pungent group of (Katu dravya) drugs must be administered when the fainting is due to Vitiation of kapha. Then, the medicine of digestive and assimilating tne residual dosha or morbid material must be given.

3. Then, his Kaayagni (bodily heat) and strength (Bala) must be restored gradually in the body of the patient.

(Ch. Sid. 6/71 to 74)

4. When the patient is vomiting too much he may be afflicted his heart with vaata, then in such a condition give the following line of treatment: Unctuous (Snigdha), Acid (aamla) and salt (lavana) drugs or diet in a patient who is having pitta and kapha dry (rooksha) pungent (Katu) and bitter (Tikta) articles must be given to the patient.

(Ch. Sid. 6/75).

Sushruta says that due to more vitiation of doshas there will be obstruction to them. In such a condition the above lakshanaas will be observed and for such a condition, anointing of the body (Abhyanga) with ghee and fomentation with Maasha (Lat Phaseolus radiantus) and other dicotyledons.

3. Anuvaasana vasti with Madhuyashti (Glycerrhiza glabra)
4. Teekshna nasya (Acute errhine)
5. Produce emesis with mādhuyasti decoction and rice water.
6. According to condition of the patient Abhayaarista, dasha moolarista ete., should be given.

(Su. Chi. 34/19).

⁂

Angagraha :

Angagraha and hridgraha are produced due to same causes namely :

1. Suppression of natural urges by an individaul and who has undergone the eliminatory or purificatory medicine

or

2. Obstruction of vaata by kapha or

3. The excessive administration of purificatory procedure, (Shodhana therapy) vitiates vaata. It produces the following signs and symptoms :

1. Spasm of organs, 2. Stiffiness (Sthambha), 3. Tremor (Vepathu), 4. Pricking pain (Toda), 5. Asthenia (Saada), 6. Cramps (Udvestana) and 7. Churning (Manthana).

Treatment :

To the above conditions the following method of treatment must be instituted.

1. Oleation (Snehana)
2. Sudation (Swedana) and
3. Other measures that are said in the curative treatment of vaata. (Ch. Sidd. 6/76-77).

Jeevaadaanaa :

When a dosha is less in an individual who is having soft bowel (Mrudu koshta), to such a Person if strong medicines are administered, it results in the elimination of doshas and churn the entire system too much and it leads to discharge of frank and live blood. (Ch. Sid. 6/78).

Sushruta is of the view that in atiyoga there will be appearance of red blood and water and lastly prolapse of rectum i.e. guda bhramsha will take place. When the pure blood is discharged then, it is called as Jeevadaana and if impure blood is discharged from rectum, then, it is called as complication of pitta. (Su. Chi. 34/13, 14).

Test for pure and impure blood :

1. The blood which is suspected must be thrown to dogs, along with food. If the dog eats, then, it is certainly pure blood. If the dog does not eat, then, it is bile stained blood (Raktapitta).

2. A white cloth must be soaked in a suspected blood and it should be dried and it must be washed with warm water. In pure blood the cloth will not retain the colour but in the impure blood the cloth will definitely retain the colour. If the cloth is clean and white, then, it must be cosidered as pure blood. (Ch. Sh. 6/80).

Treatment :

A. The physician incharge of the patient must treat the case, till he recovers or dies and who is having thirst

(Thrishna), unconsciousness (Moorcha) and intoxication (Mada) and the specific tretment must be anti-pitta or the tretment mentioned for overaction of eliminative process or purificatory procedures, must be adopted. (Ch. Sid. 6/81).

B. The blood which is churned with darbha (sacrificial grass), must be administered in the form of enema (Vasti). (Ch. Sid. 6/82)

C. The patient may be given a cold ksheera (milk) prepared with Shyaama, Kaasmarya, Badara, Doorva (lat Cynodon doctycon linn pers), Usheera.

Mixed with supernatent of ghee and extract of berberry must be given to drink.

or He may be given pichcha vasti (Mucilagenous enema)

or He may be given enema with ghee (Anuvaasana vasti). Ch. Sid. 6/83-84).

Vibhramsha (Prolapse of rectum) :

In Vibhramsha there are complications namely

a) Gudabhramsha (Proloapse of rectum)
b) Samjnaa vibhramsha (Loss of consciousness) and
c) Vibhramsha with pruritis.

Sushruta has included vibhramsha in atiyoga atter symptoms of jeevaadaana. But charaka has stated samjnaa vibhramsha and kandu (pruritis) in Ayoga of vamana.

Sushruta has advised the reduction of proloapse after anointing and soft fomentation to it.

The rectum must be applied with the following drugs and it should be reduced inside properly.

1. Saurashtra churna (Powder of Potassium Aluminium Sulphati)
2. Udumbara saara (lat Fiscus glemerata Roxb)
3. Lodhra choorna (lat Symplocaceseracemosa roxb)

Mix 1 to 3 with jatyaadi taila and apply to prolapsed portion to produce sthambhana effect.

In excessive administration of the drug, the unconsciousness is produced due to injury to the brain. To such a patient soothing songs and words should be uttered or recited.

(Ch. Sid. 6/85).

If the purgative does not act after the faecal matter is eliminated from the body or emetic drug is immediately vomited outside, then it leads to aggravation of doshas (Morbid humour) and it does not get dislodged and eliminated. As a result of it, the following symptoms are produced.

1. Pruritis (Kandu), 2. Other dIseases like pidakas (Eruptions) and kusta (skin diseases including leprosy) etc.

Allow the patient to drink sneha once again and repeat abhyanga and sweda (fomentation) and once again a strong dose of purgative must be given.

Sthambha (Stiffness) :—

Whenever a person has undergone oleation therapy and if the same person consumes unctuous substance, then, the same will not expell the doshas (morbid matter) outside. Instead of that it will obstruct the doshas which are already dislodged from their habitats. (Ch. Sid. 6/89).

The signs and Symptoms of Stiffness :

1. It produces scanty and frequent elimination.
2. Acute obstruction to vaata.
3. Regidity in the rectum and
4. Pain in the rectum.

Treatment :

1. Light diet 2. Digestive measures 3. Strong enemata (Teekshnavastl) 4. Strong purgatives (Teekshna virechana).

Upadrava (Complications) :

To a patient who is weak or lacking in unctuous quality, or the unctuous purgative medication, will aggravate and provocate the vaata quickly and produce serious complieations.

The signs and Symptoms of Upadrava :

1. Regidity (Sthambha) 2. Severe pain in the limbs
3. Fainting.

Treatment :

The following priniciples of treatment must bc adopted:

1. Oleation (Snehana) 2. Sudation (Swedana)
3. and other curative measures of vaata must be instituted. (Ch. Sid. 6/90, 91).

Klama (Exhaustion) :

To a patient who is unctuous (snigdha) and who is having soft bowel (Mrudu koshta), If a soft medicine is administered, then, it produces vitiation and aggravation of kapha in the body and obstructs the passage of vaata and pitta produces the following signs and symptoms :

1. Torpor (Tandra) 2. Heaviness (Gourava)
3. Exhaustion (Klama) 4. Weakness (Dourbalya)
5. Asthenia (Anga saada).

Treatment :

1. The patient must be made to vomit both the medicine and dosha (morbid matter).
2. Light diet and
3. Digestive stimulants must be given to the patient
4. Oleation (Snehana) and
5. Severe eliminatory drugs must be given.

(Ch. Sid. 6/91 to 93).

The following medicines must be kept ready : Mocharasa, Sootashekh ararasa, shankavati, lodhra choorna. usheera choorna, dashamoolarista, phalavarti, pichcha vasti, yoga of madanaphala etc.,

Paschaat Karma (Post Operative Measures) :

The period of passing of virechana vegaas (Urges) to the state of giving normal diet. This falls under paschaat karma. The paschaat karma of virechana is exactly similar to paschaat karma of vamana but with a slight difference after emesis therapy, dhoomapaana must be instituted but this should not be done after virechana (purgation).

(A. H. Su. 18/42, 43).

Dhoomapaana is adopted to make utklishta kapha to dissolve but in purgation no such thing is necessary.

The following are dealt with one by one :

1. Samsarjana karma 2. Tarpana and shamanoushadha
3. Parihaarya vishaya 4. Virech anotthara karma (post-purgative treatment).

1. Samsarjana Krama :

The less agni (Mandaagni) already present must be stimulated by giving light diet (laghu bhojana) and later on heavy diet (Guru bhojana). The normal diet must be restored within 7 days. Peya (gruel). viiepi, Akrutayusha krutayusha, akruta maamsa rasa and kruta maamsa rasa must be given to a patient who has the shuddhi of pradhaana, madhya and avara respectively. The normal diet must be restored on third day to avara shuddhi patient. on 5th day to madhya shudhi patient and on 7th day to pradhaana shuddhi patient.

If the above procedure of dieting is followed the digestive fire (agni) will be in a position to digest even the heavy food.

2. Tarpana and Shamanoushadha :

If peya is given to the patient it aggravates the kapha. So instead of peya the antha or yusha must be given and insteed af vilepi ghana tarpana (Ghana–thick) may be given.

Sushruta has advocated the use of tarpana of Laaja and Saktu. Charaka advocates the following tarpana in Ch. Sut. 23 to a sadya kaheena patient. The following are some of the tarpana preparations.

1. Pippali mula (root of piper nigrum). ghee, honey, sugar. All these are to be taken in equal quantity and

add double the quantity of saktu and prepare a mantha and give it to the patient to drink

2. Kharioora :

Draksha (Vitisvenefera), Daadima (purica irgnatum) Aapna vetasa (Garcinia pedunculata roxb) may be taken, in equal quantity and Prepare the mantha and the patient must be instructed to drink the same. The Mantha prepared from Phalasha and Amalaki which is very useful for alcoholics as it alleviates complications.

3. Parihaarya Vishaya :

The do's and dont's that are mentioned under vamana are also to be followed here strictly.

Method of Treatment to be Followed After Purgation Therapy :

When there is no necessity to adopt once again eliminatory procedure, then only start palliative medicines (i. e shannoushadhas) from 7th day onwords. If anuvaasaana vasti is to be given it should be given before 9th day nirooha vasti after that day. Sushruta has advocated to administer virechana therapy after 15th day of emesis therapy and nirooha vasti to be given after 7th day. But Dalhana is of the idea that after 7th day i. e. either on the 8th or the 9th day day vasti (enema) can be given. If it is given early it will produce vitiation of vaata and endanger the body. Ch. Sid. 1/26).

Drugs Used In virechana :

Charkaka, has described the drugs used in purgative therapy i. e. Virechana karma from 7th to 12th chapter of Kalpa Sthana.

The following are the details found in the above chapters.

1.	Yogas of Shyaama and Trivrit	....	110 Yogas
2.	Yogas of Chaturangula	....	12 Yogas
3.	Yogas of Tilvaka	....	12 Yogas
4.	Yogas of Sapthala &	....	39 Yogas
5.	Yogas of Shankhini		
6.	Yogas of Danthi & Dravanthi	....	48 Yogas
	TOTAL	....	245 Yogas

(Cha. Kalpa 12/4).

It looks very peculiar as Charaka has not given the important drugs used in purgation i. e.

Abhaya (Terminalia chebula), Eranda (Recinus communis)

But Sushruta has added these in hsi prescriptions dealing with purgation therapy, The following are some of the prescriptions of Susharutha for virecharana therapy.

A) Hereetaki (Lat. Termlnalia chebula), Vidanga (Lat. Embelia ribes,) Shunti (Lat. Zingiber officinalis), Saindhava (Rock salt) Potassium chloride, Trivrut (Lat Operculina terpetum), Mareecha (Lat. Piper nigrum), The choorna of these has to be taken along with cow's urine (Go-mutra).

B) Hareeetaki (Lat. Teminalia chebula), Neelini (Lat Indigofeva tinctoria), Shunti (Lat. Zinziber officinalis)

Guda : Treacle :-

C) Choorna of Hareetaki phala (Fruit). Lat Terminalia chebula with Pippalyadhi (Lati piper longum) Kwaatha.

D) Hareetaki with Saindhava Lavana

E) Triphala:

1. Hareetaki (Lat. Terminalia chebula)
2. Vibheetaki (Lat. Terminalia bellerca)
3. Aamalaki (Lat. Emblica officinalis)

F) Eranda taila (lat. Ricinus communis) Taila must be taken with Triphala kwatha or milk or mamsarasa.

A) Pippali Lat. Piper longum

Saindhava lavana (Rock salt)
Hareetaki Lat. Terminalia chebula

B) Aaragwadha (Cassia fistula) kwatha i. e. decoction must be taken with milk or meat juice (Mamsa rasa).

C) Trikatu

(a) Shunti (Lat. Zinziber officinalis).
(b) Hippali (Lat. Piper longum)
(c) Mareecha (Lat. Piper nigrum)

AND Triphala

(a) Hareetaki (Lat. Terminalia chebula)
(b) Vibheetaki (Lat. Terminalia bellerica),
(c) Aamalaki (Lat. Emblica officinalis),

(D) Administer decoction of Draaksha (Vitis vinfera) with Dashamoola Kwaatha.

(E) Eranda (Ricinus communis) Taila

(F) Trivrit (Operculina terpethum) with Draksha (Vitis vinfera)

The yogaas, which are mentioned by Vaagbhata for producing virechana are quite similar to those mentioned by Acharya Charaka.

Drugs used to produce Virechana (Purgation) as per Sharangadhara:

A. Abhayaadi Modaka, B. Eranda taila.

According to seasonal changes he has advocated the use of 6 yagas of Trivit namely :

1. Draaksha (Vitis vinfera) adhi qwatha (Decoction)
2. Aaaragwadadhi (Cassia fistula) Kwatha
3. Abhayaadhi qwatha (Terminalia chebula)
4. Triphaladhi qwatha
5. Triphala Aaaragwadhi kwata
6. Hareetaki kwatha

Prescriptions of Charaka for producing purgations (virechana) These are explained in detail in seventh to twelvth chapter of Kalpha sthana of charaka samhitha.

Shyama Trivit:

Lat. Operculina terpethium

Synonyms: Tribhandhi, Trivrita. Shyaama, Kutarańa Sarvanubhuti and Suvaha (Cha. Ka. 7/4).

Properties of Trivrit:

It has got the following properties :—1. Taste – Astringent (Kashaya), Sweet (Swaadhu), dry (Rooksha). In its vast digestive action it is pungent in nature. It is curative of pitta and kapha. It vitiates vaata, inview of its dry property. It cures all the diseases of vaata, pitta and kapha by mixing it with other drugs. There are two varieties namely: block and red and the root of the red is usually preferred. (Ch. Ka. 7/5 to 7), Uses :—It is very good for children and for the persons who are having delicate body, aged and soft bowelled. (Mridu koshta).

The black variety is having quick action and produces stupor (Moorcha) and lots of body elements and fainting. Owing to its quality it produces distress in the throat (Kanta) and the stomach (Aamashaya) and it eliminates the dosha (Morbid matter) quickly.

Uses : It is indicated in persons who are having excessive doshaas and kroora koshta (Hard bowelled condition)

(Ch. Ka. 7/8, 9).

The person who is to be administered the purgative should be given general oleation (Snehana) and sudation (swedana) procedures and should be kept on a liquid diet the previous day so that he can purge with ease. (Ch. K. 7/4).

An individual may take one tola of the lump of any one variety of Trivrit (Operculina terpethum) mixed with sour kanjee. (Ch. Ka. 7/12).

10 Choorna Yogas :

Take two parts of Trivrit mixed with one part of saindhava lavana or with any one of 12 salts, and dry ginger (zinziber officinales) along with hot water.

Trivrit with Gomootra Yoga :

Total 18

One part of Trivrit mixed with half part of either Pippali (Piper longum), Pippali moola, Maricha (Piper nigrum), Gajapippali (Scindapus officinalis), Seraia (Pinus khasia), Kilimam, Hingu (Ferula narthex asafoetida), Bharangi

(Clerodendron serratum), Tejovathi (Zanthoxyl on alatum) Murtha (Holostemma annulare), Haimavathi (Iris versicdor), Pathya (Phyllanthus emblic or emblica officinals) Chitraka (Plumbago zeylanica), Rajani (Curchma longa), Vacha (Acorus calamus), Svarnaksheeri (Argemone mexicana), Ajamoda (Apium graveleus), Sringa vera—and the above must be taken as a decoction along with cow's urine (Go-mootra).

Yoga of Trivrit with Saindhavadi :

Its total number is 12. Take the powder of shunti (zinziber officinalis) and double the quantity of Trivrit and administer with any one of the following drugs.

1. Saindhava (Rock salt), 2. Souvarcha lavana, 3. Kaala lavana, 4. Vida lavana (Ammonium chloride), 5. Saamudra lavana (Sodium chloride), 6. Oudhbidha lavana, 7. Saambhara lavana, 8. Romaka lavana, 9. Oushara lavana, 10. Paareyaka lavana, 11. Parushja lavana, 12. Vaaluka lavana.

Yoga of Trivrit with Yashtimadhu :

It is totally two in number ; 1 part of Trivrit must be given with one part of Yashtimadhu (Glycerrheiza glabra) and ½ part of sharkara.

Uses : It is used to produce virechana.

Jeevakadhi 14 yogas :

The decoction must be prepared with the following drugs and it should be used in the disorders of vaata and pitta.

1. Jivaka (Arttis latifolia), 2. Rishabaka, 3. Meda (Gymmema acerantiacum), 4. Sravani (Sphaeranthus inolicus),

5. Karkaataka (Scilla serrata), 6. Mudgaparni (phaseolus trilobus), 7. Maashaparni (Phaseolus mungo), 8. Mahati 9. Sravani (Sphaernthus indicus), 10. Kakoli (Luvunga scanolengs), 11. Ksheerkakoli, 12. Indra Chinnaruha (Tinosphora cardifolia), 13. Ksheerashukla.

Ksheeradi 7 Yogas :

The decoction prepared with the following drugs may be used in the disorders of kapha and vaat.

Cow's urine, mamsarasa, sugarcane juice, juice of kaashmari, juice of draksha i.e. vitis vinifera, juice of Peelu Lat. Salvadora perica and Ghrita i.e. ghee along with these things the powder of Trivrit can be given.

Yoga of Lehya (Linctus) :

There are 8 yogas of linctus which are used to produce purgation. These are allowed to be taken with honey, ghee and sugar.

(Ch. K. 7/21).

For a patient who is suffering from fever (Jwara) of Sannipatha variety with regidents, burning sensatiou and thirst, to produce purgation the powder of wild carrot Tugaksheeri (Bamdusa bombos), Vidaari (Pomea digittla), Trivrit (Operculina terpttum) mixed with honey and ghee.

(Ch. K. 7/22).

Best Antipitta Purgative Linctus :

Take the following drugs and prepare a linctus and administer it to a patient, who is suffering from pitta, along with honey and sugar candy.

1. Sugar cane (Sccharum officianarum) juice 16 tolas.
2. Juice of grape (Vitis cinifera) 16 tolas.
3. Juice of Peelu (Salvadorapersica) 16 tolas.
4. Juice of Sweet palasha 16 tolas.
5. Juice of Parushaka (Grevia asiatica) 16 tolas.
6. Sugar candy 4 tolas.
7. Honey 8 tolas.

This should be mixed with Trivrit (Lat operculina terpthum) and must be administered.

(Ch. K. 7/27).

Best Antikapha Linctus:

To produce purgation to a patient who is suffering from kapha disorder then administer the linctus prepared with the following drugs:

1. Pippali (Lat Piper longum), 2. Naagara (Lat Zingeber officinale), 3. Kshaara (Alkali),
4. Shyaama Trivrit (Lat Operculina terpethum)
5. Madhu – Honey.

For excessive kapha to produce purgation the following linctus can be given:

1. Juice of Mattilunga (Citrus meolica)
2. Juice of Aabhaya (Terminalia chebula)
3. Dhaatri (Emblica officinalis)
4. Sriparni (Gmelia arboria)
5. Kola (Badara) (Zizypus jujuba)
6. Daadima (Punica granatum)

These should be seasoned and cooked with oil. To this the pulp of si (Sour mango) and Kapitha (Lat Feronia limolia) or other fruit. When it becomes thick the power of Trivrit (lat Operculina terpettrn) must be added along with powder of :

1. Bark of Twak (Cinnamonim Zeylanicum), 2. Patra (Abies webbiana), 3. Kshara (Mesua ferra), 4. Ela (Elettaria Cardamomum) 5. Madhu (honey).

In suitable proportion and prepared with this linctus can be given to persons who are rich and having delicate body.

(Ch. 7/32).

Tarpana Yoga of Shyaama Trivrit :

Take equal quantity of

1. Bhringa (lat Eclipta alba), 2 Elaa (lat Elettaria carolamomum), 3. Neeli (lat Indigofera linetoria), and 4. Trivrit (lat Operculina terpettum)

to the quantity of all the three drugs mentioned above and sugar to the proportion of all the above four items and mix with fruit juice honey and roasted paddy powder.

USE : This can be given as a safe and effective purgative in the following disorders.

1. Vaata, 2. Pitta, 3. Kapha, 4. Dyspepsia (Agnimandya), 5. Delicate bodied persons.

(Ch. K. 7/32)

Modakayaga :

There are 5 modaka yogas Viz.,

1. Sharakara (Sugarcandy), 2. Triphala – Abhaya (Terminalia chebula), Vibheetaki (Terminalia belivica), Aaamalai (Emblica officianalis), 3. Shyaama Trivrit

(Operculina terpettum), 4. Pippali (lat Piper longum), 5. Maakshika (Honey).

USE : It must be used to produce purgation in the following disorders.

1 Sannipaata (Tridiscordāna) disorders.
2. Urdhwa Rakta piitta (Haemorrhage from upper part of the body), 3. Jwara (Fever).

Linctus :

The Physician has to take the 3/4 Tola of Trivrit Triphala. 3/4 Tola Vidanga (lat Embelia ribes), Pippali (Piper longum) Kshaara (Alkali). This linctus should be taken along Treacle (guda) in order to produce purgation.

USE : It is curative of

1. Gulma (Fantum Tumour), 2. Pleha (Spleemi-disorders), 3. Udara (Abdominal diseases), 4. Swaasa (Dyspnoea), 5. Haleemaka (A type of Jaundice), 6. Arochaka (Anorexia). 7. Disease of Kapha and Vaata.

(Ch. K. 7/37 to 39).

Kalyaanaguda (Madaka) :

Take the following drugs each 1 Karsha dose and till Taila sphala – (32 tolas) and trivrit churna 8 phala juice of Aamalaki ε prastha (192 tolas) powder of Treacle (Guda) ½ tola and heat it in a low fire in a vessel and prepare a bolus of size of Badara fruit or the fruit of Udumbara

1. Vidanga (Embelia ribis), 2. Pippali maala (Piper longum), 3. Triphala (Terminalia chebula + Terminalia belvica + Emblica officinalis), 4. Dhaniya (Coriandum sotivum), 5. Chitra (Plumgogo zelylamican), 6. Maricha (Piper

nigrum), 7. Indrayava (Halamhena antinysentarica), 8. Ajawaav (Agium grayeoleous), 9. Pippali (Piper longum), 10. Gajapippali, 11. 5 lavanaas, 12. Ajamodha carum roxburghianum.

Uses: 1. Dyspensia (Mandaagni), 2. Unconsciousness (Moorcha), 3. Fever (Jwara). 4. Anorexica (Aruchi), 5. Myalgia (gaatrashoola), 6. Giddiness (Bhrama). 7. Emaciation (Kshaya), 8. Skin disease and leprocy (Kusta), 9. Haemorrhoids (Arhas). 10. Jaundice (Kaamala), 11. Ahaemria (Paandu), 12. Abdominal Tumour (Gulma), 13. Urinary disorder (Prameha), 14. Abdominal diseases (Udara). 15. Fisiula in Ano (Bhagandara), 16. Sprue (Grahani)

Yoga of Paanka:

Its total number is 5. 1) Paanaka, 2) Raaga, 3) Shaadava, 4) Modaka. 5) Yoosha.

Purgative used in Poison and Urinary Disorders:

Take 1. Shunti (Lat. Zingeber officinale), 2. Hippali (Piper longum), 3. Mareecha (Piper nigrom) in equal quantity, 4. Twaka (Cinnanonum zeylaricum), 5. Patra (Abies webbiana), 6. Mustha (Holostemma annulera), 7. Elaa (Elettaria cardomonum), 8. Vidanga (Embelia ribes), 9. Aamalaka (Emblica officinalis). 10. Abhaya (Terminatia chebula) 11. Trivrit 8 parts (Operculinaturpethum), 12. Sugar 6 parts.

This should be powdered in to fine powder and prepare abolus along with honey of the weight of 4 tolas each should be taken early morning after rising from the bed followed by cold water.

It is indicated in the following diseases:

1. Dysurea (Mootrakrichra), 2. Fever (Jwara), 3. Vomiting (Vamana), 4. Cough (Kaasa), 5. Dyspnoea (Swaasa),

6. Giddiness (Bhrama), 7. Emaciation (Shosha), 8. Exessive heat (Taapa), 9. Anaemia (Pandu), 10. Less gastric fire (Agnimaandya) it requires no regimen of diet. (Ch. Ka. 7/49).

Purgative for **Aristoratic** persons ;

Take the following drugs and prepare into ten boluses and use it as a purgative for Aaistocratic persons. Pathya (Therminalia chebula) 16 tolas, Castor (Ricinus commanus) 16 tolas (two Prasritaas each), Trivrit 4 tolas (operculina trpethm)

(Ch. K. 7/50 td 50½)

Purgative for misperitalsis (Udaavarta) :

Sweet Boluses must be prepared with following drugs and to be used in udaavarta (misperistalsis), pain in sacral regions (Trika) Inguiral region, (Vankshana shoda) epigastric and hypogastric Abdominal regions, painful Haemorrhoids, Spleemic disorders, Hiccup, cough, anoreeia, dysproea and morbid kapha.

1. Hingu (lat. Ferula asafoetiola), 2. Sourchala lavana 3. Trikatu (lat. Achorus calamus + Piper longum + Piper nigrum), 4. Yavani (lat. Trachyspermum amami), 5. Bida, 6. Jeeruka (Orthis latifolia), 7. Vacha (Acorus colamus), 8. Ajagandha (Gynondropsis gynendro), 9. Triphala (Phyllanthus emblica + Terminatia belleria + Terminatia chebula), 10. Chavya (Piper chaba), 11, Chihaka (Plambago zcylanika), 12. Dhaanyaka (Coriandem sativum), 13. Tumburu (mimusops elengi), 14. Daadima (Punika evanatum).

Purgative to be used in Rainy season (Varsha ritu) :

Take Trivrit (Operculina terpttm) seeds of kutaja (Hdarrhena antidysantirica) long pepper (piper longum), dry ginger (zingeber officinale), Madhu (Honey), Dryksha (Grape juice) (lat vitis unifera.) and prepare it and use it for patients in rainy season.

(Ch. K 7/56),

Purgative to be used at the end of rainy season :

Trivrit (lat operculina terpettum), Duraalabha (lat Fagonia cretica), Musta (lat Holstemma annulare), Sharkara (Sugar condy) Deechya, Naagara (lat Zingeber officinale), Draaksha (lat Vitis unifera) with water and administer the same to the patient at the end of rainy season.

Purgative to be used in winter season : (Hemanta ritu) :

A paste must be prepared from the following drugs and to be used along with **hot** water to produce purgation in the winter :

1. Trivrit lat operculana terpethum. 2. Chihaaka (Plambago zeylanica), 3. Paata (Cissampelos pareira) 4, Jaaji (Jasminum officinal). 5. Sarala (lat Pinus khasia) 6. Vacha (Acrous calamus). 7. Swarnaksheeri (Agrgemone mexicana)

(Ch. K. 7/58).

Purgative to be used in Summer Season :

Take equal quantity of Trivrit Lat. Operculina terpettum, and sugar and use it in summer season as a purgative.

Purgative to be used in all seasons of the year by the unctuous persons :

Take Trivrit Lat. Operculana ferpottum, Traayanti

Lat. Delphinium zalil, Hapusha Lat. Juniperus communis, Sastala Lat, Acacia coneinna, Katuka rohieni Lat. Picrorhiza kurroa, Swarna ksheeri Lat. Argemoae mexicanoe. The above drugs must be given a Bhaavana for 3 days in cows urine (Go-mootra).

Uses : It is to be used in patients who are having unctuous conditions in all the seasons of the year,

(Ch. Ka. 7/60).

Choorna yoga of Trivrit to be used in dehydrated conditions of the body :

There are two yogaas of churna of Trivrit. Nies is one them.

1. Trivrit (Lat. Operculina terpttum). 2. Aayaama (lat.). 3. Duraalanna (lat Fagonia cutica) 4. Vatsaka 5. Hastipippali 6, Neelini (lat Indigofera tinctoria) 7. Tripnale (Phyllenthus emblicent + Terminalia bellerla + Terminalia chebula. 8. Musta (lat Holstemma annulore). 9. Katuka (lat Picryza kurrora).

(Plate No. 28)

The above 10 drugs are to be taken in equal quantity and to be powdered and given to tae potients along with sarpi, maamsa rasa (meat juice), hot water, Dose : 1 tala at a time.

Tarpana yoga of shyaama Trivrit :

Take the following drug in equal quantity and give the Bhaavana in the Juice of Aamalaki tor a period of 7 days and prepare a yusha and administer along with juice of meat (maamsa rasa).

1. Trivrit (lat Operculina terptnum) 2. Triphala 3. Abhaya (lat Terminalia chebula). 4. Amalaki (lat phyllanthus emblica). 5. Vibheelaki (lat Terminalia bellerca 6. Danti (lat Zaliospermum montanum) · 7. Saptala (lat Acacia concinna). 8. Trikatu. 9. Shunti (lat Zingber officunale). 10. Pippali (lat piper longum). 11. Mareecha (lat Piper nigrum) 12. Saindlavana (Rock-salt)

(Ch. Ka- 7/65).

Ghrita yogaas of Trivrit :

Totally there are 4 (four) yogaas. Thc Ghritha can be prepared from Trivrit (lat Operculina terpottum) and equal quantity of Aamalaki (Lat Emblica officinalis).

Use : It is used to cure Fantum Tumour (Gulma).

(Ch. K. 7/66).

Thc decotion can be prepared with roots of Shyaama Trivrit (lat Opereulina terpettum), and Trivrit and with Aamalaki (lat Emblica officinale) with this ghee can be prepared and used. (Ch. K. 7/67).

Yoga of Ksheera of Trivrit :

The ghee (ghritha) which is prepared with the decoction of black trivrit (lat Black variety of Operculina Terpethum) and Trivrit (lat Operculina terpettum), must be taken as a decotion. The milk can also be prepared with Shyaama Trivrit (lat Operculina Termpettum).

(Ch. K. 7/69).

Use : It will act as a comfortable or pleasant puyative-

Yoga of Madya (Alcohol) of Trivrit :

Take 8 fistful (Mustp) of Trivrit (lat Operculina terpethum) and the decoction should be prepared with 1024 Tolaas of water till it is reduced to ¼th. This decoction should be strained and mixed with 400 tolaas of Treacle (guda), honey, Pippali (Lat Piper longum) Modana phala (Lat Randira Dumetrum), Chitraka (lat Plumbago zeylanica and these should be kept in a pot which is smeered with ghec and honey on its inner lining. And it should be sealed and preserved for a month. At the end of a month this should be taken as a decoction.

Usess : 1. This is curative of gastro-intestinal especially
Gastric disorders (Graham) 2. Anaemia (Paandu)
3. Fantum Tumour (Gulma). 4. Oedema (Swayathu)
(Ch. K. 7/69, 70).

Yoga of Suras (Alcoholic Preparation) of Trivrit (lat Operculina terpetum)

Suraa or wine can be prepared by mixing yeast with Trivrit and yeast (Kinwaa) and this can be taken internally.

(Ch, K. 7/71).

Yoga of Kaanji of Trivrit : Preparation of wine of Sauveeraka) :

The Barley (Yava) must be boiled in the decoction of Shyaama Trivrit (lat Operculina Terpettum), should be soaked in water and made to perment for 6 days in a vessel. This should be burried in a heap of grain. This is the method of preparation of Sauveeraka wine. (Ch. K.7/73)

Preparation of Tushodaka wine :

Take a clean, unhusked and roasted barley (yava) and boil in the decoction of Trivrit (lat Operculina Terpethum), and it has to be mixed with half boiled barley (Yava Lat. Hordeum valgore) powder and it should be made to ferment for six days in water in a vessel. This vessel must be burried in a heap of grain. The net result is the production of Tushodaka wine. (Ch. K. 7/76).

10 Yogaas of Shaadava :

10 different varieties of Shaadava etc., described in the Phamaceutics of Madana phala (Randia Dumetorum) should be mixed with the powder of Trivrit and it is to be administered as a purgative.

(Ch, K. 7/74).

Preparation of Chatnrangula : (Cassia fistula)

Synonyme :

Aaragwadha, Raaguvriksha, Sampaka chaturangula, Pragraha kritmala, Karnikara and Avaghataka.

Properties :

It is having the following properties :

1, Sweet (Madhura), 2. Cold (Sheeta) and
3. Mild (Mrudu)

Uses :

It can be effectiveiy used in Fever (Jwara), Cardiac disorders (Hridroga). and Misperistalisis (Udaavarta).

2. It is specially good to administer to children, aged people, persons of Petroal region and cachexia (Kshat ksheena) and persons who are having delicate constitution (Sukumaara)

(Ch. K. 8/1 to 5).

Method of Collection of Aaragwadna :

During the fruit time and proper season its fruits having good pulp must be collected and must be preserved in a sand for 7 (seven) nights. It should be taken outside after 7 nights and it must be dried in the sun and the pulp should be taken out and it has to be preserved in a clean pot.

(Ch. K. 8/7).

Yogaa of Aaragwadha with Draaksha (Lat. vitisvinifera) :

Patients who are having burning sensation (daaha) and misperistalsis (Udaavarta) in children from 4 years to 12 years, the pulp of Aaragwadha must be given mixed with grape juice (Draaksha-Vitisvinefera).

(Ch. K. 8/9)

Prepare a cold infusion of Aaragwadha (Cassiafistula) weighing 8 tolaas to 16 tolaas it has to be mixed with super nafent part of sura wine or seedau wine prepared from Badara with or without the juice of Aamalaki or it may be given with Samvesaka wine.

(Ch, R. 8/9 to 10).

Yoge of Kashaya with trivrit (Lat Operculina Turpethum) **:**

The paste of the pulp of Aaragwadha must be taken as a decoction mixed with decoction of Trivrit (lat operculina Turpethum), or with the decoction of Bilva (lat Aeglemarmelos), after adding Rock salt and honey.

(Ch. K. 8/11).

Yoga of Lehya (Linchus) of Aaaragwadha :

Take the powder of Trivrit (lat Operculina Turpethum), and Treacle (guda) in the decoction of Aàragwadha (Cassia fistula) till it reduced to the proper constituency, it should be administered in the proper dose.

Ghrita (ghee) **yogaa of Aaragwadha** (Cassia fistula) :

There are two preparation of ghee of Aaragwadha :

1. Take ghee which is prepared from the milk of Aaragwadha (Cassia fistula) and Kalka (Paste) of Aaragwadha pulp, and juice of Aamalaki (lat Emblica officinal) and from it a medicated from prepared.

(Ch. K. 8/13),

1. A medicated ghee can also be prepared by adding ghee prepared out of Aaragwadha (Cassia fistula) and it should be prepared with the decoction of the dasha moola (lat Decaradicles) and Kulaltha and yava (Barley) and the paste of shyaama Trivrit.

It can be administered as a purgative decoction.

Arista Yoga of Aaragwadha (Cassia Fistula :

It is only one in number :

Take 16 tolaas of the pulp of the cassia fistula and Treacle (guda) and added to the decoction of Shampalla. It should be allowed to perment for one and half month. This wine must be used to produce purgation. In Aragwadha totally 12 preparations are already described.

Preparations Tiwaka (Lodhra Lat. Symplocos recemosa :

Synonyms .

Lodhra, Brihatpatra and Tiritaka are the synonyms of Tilwaka.

Type of usage cf Tilwaka :

The roots of the Tilwaka must be taken. and its bark only selected and triturated. This must be divided into 3 parts. 2 parts should be wasted and strained 21 times. Then the third part should be impreguated with the above solution. This should be onee again impregnated with the deccotion of Daahamoola and it should be dried and powdered.

Preparation of Tilwaka :

Tilwaka should be taken, the dose of 1 tola as a decoction mixed with curds butter-milk, super-natent part of Sura-wine, cows-urine, seedhuewine prepared from Badara (lat Zizyphus sativa). or with expressed juice of Aamalaki (lat Emblica officinalis). These types of yogas are five in number.

Sauveeraka yogaa of Tilwaka :

The paste of Lodhra should be taken in a dose of

16 tolas of the Saluveeraka wine by fermenting heat with fried barley and in the decoctions of Mesha shrung (lat. Gymnema sylvestre), Aabhaya (lat Terminalia Chebula and thrushna and chitraka.

Suraa-yoga of Tilwaka :

The sura-wine, which is prepared from the decoction of lodhra, keeping it for 15 days and should be taken as a decoction.

Arista yoga of Tilwaka :

256 talas of each of Danti (lat Baliaspermum monantum), Chitraka (Plumbago Zeylanicos). It should be prepared in the form of a separate decoction by putting 1024 tolas of water. 400 tolas of treacle (guda) and 16 tolas of Lodhra (lat Symplococos receemosa), and keep it for 15 days.

Uses : It can be effectively used as a safe purgative for persons who are addicted to alcohol or wine.

Kampillaka yoga :

The tilwaka powder should be impregnated in the decoction of lotus (Kamala) and should be mixed with the decoction of Lotus.

Leha-yoga of Tilwaka :

There are three linctus of Lodhra.

(Cha. Kalpa 9/6 to 11)

The linctus must be prepared as already explained in the preparation of linctus of Cassiafistula.

(Cha. Kalpa 5/12).

a) **Best Purgative-Linctus** :

The linctus can be prepared by mixing the powder of tilwaka, with the decoction of triphala (three myrobalam) ghee, honey and treacle. It is considered to be the best purgative.

b) The Linctus which is prepared by mixing the paste (Kalka) of tilwaka, with its decoction by adding suitable quantity of sugar and ghee.

Use : It is praised as a best medium for producing purgation.

Gritha yoga of Tilwaka :

The tilwaka should be taken of the quantity of 16 fisfulls must be cooked along with 8 fistfull of each of trivrut etc., separately in 1024 tolas of water till it is reduced to its ¾ quantity. Again it should be cooked in 64 tolas of ghee with paste of 4 tolas of each of the drugs and it should bo taken in the right time in proper dose mixed with cows-urine and rock-salt. (Cha. Kalpa 9/16).
Types of Sudha ·—It consists of two types :

1. With small and numerous thorns and
2. other with very sharp and small number of throns. The first one is the best one.

Synomyms :—ıt is known as follows : Snku, Guda,
Nanda, Sudha, Nistrima, Patraka,
(Cha. Kalpa 10/7, 8).

Method of Collection of Sudha Ksheera :

An Intelligent Physician must incise the plants of 2-3 years of age, with help of a sharp instrument and obtain the milk and especially at the end of the winter (Shishira).

PREPARATIONS OF SUDHA (Sudha Kalpa)

Indications of Sudha : (Lat. Euphorbia nerrifolia)

This is a most acute and a drastic purgative. It quickly breaks the accumulation of doshas. If properly used or else it may lead to condition which may be difficult to cure. So it should not be administered to persons who are having soft bowel (Mrudhu kosta) or in a condition, where there is less accumulation of doshaas or where other measures will serve the purpose in its absence. (Cha. Kalpa 10/3 to 6).

Indication of Sudha Purgation :

Sudha should be given to the following disease and conditions :

1. Anaemia (Paandu) 2 Abdominal disorders (Udara) 3. Fantum - Tumour (Gulma) 4. Skin-disease and leprosy (Kusta) 5. Chronic-poisoning (Dooshivisha) 6. Oedemia (Swayathu) 7. Diabeties-Mellitus (Madhu-meha)

8. Mental conditions (Bibhranatr chetasa) and such other conditions. (Cha. Kalpa 10/5).

Samveerakaadi Yoga :

These are 7 in number. The milk of Sudha plant mixed with equal quantity of any of the decoctions of the bilwa group of drugs or bruhati group of drugs or kantakadi group of drugs must be reduced to a thick consistancy by keeping it on the fire. (Cha. Kalpa 10/10).

Then it should be prepared in the form of pills of the size of Badara (lat Zizyphus Jujuba).

Use : It should be taken with suveeraka and Tershodaka wine. And the juice of Emblic myrobalana, surawine, whey or the juice of maathlunga (lat Citrus madaya).

(Cha. Kalpa. 19/11).

Yogaas of Ghritha and Mamsa rasa of Sudha :

The drugs like Saathala (lat Acacia concinna), Kaanchana ksheeri (lat Argemone mexicana), shaama trivrut (lat Operculina terpettum). Trikatu (Lat Achorus calamus + Pipper longum + Pipper nigrum), These should be triturated or impregnated for a week in the milk of Sudha plant. A pill should be taken as a decoction with ghee or meat juice.

(Cha. Kalpa 10/12).

Paanaka yoga of Sudha :

Take 3 myro-balana and trikatu (lat Achorus calamus + Pipper longum + pipper nigrum) Danti (Lat Baliospermum montanam), Chitraka (Plambago Zeylanica) Trivrut (Operculina terpettum) and all these things should be inpregnated in the milk of sudha plant. It should be administered with the syrup of treacle (Guda). (Cha. Kalpa 10/14).

Greha yoga of Sudha :

Take the following drugs in equal parts and soak them in a Cows–urine, overnight and dry it in the sun and this should be repeated for 7 days.

1. Trivrit (Operculina terpettum) 2. Aaragwdha (Cassia fistula) 3. Danti (Baliospermum montaum) 4. Shankairi (Canscora decussata) 5. Sapthala (Acacia Concinna)

Use : This powder should be used after sprinkling it on an aromatic flowers (garland) or on the cloth and it should be given for smelling or for wearing on the body of the person to a soft bowelled and royal decent persons which will produce immediate purgative action. (C. K. 10/17)

Lehya - yoga of Sudha :

A linctus should be prepared with the decoction of Shaama trivrit (Operculina terpettum) and milk of Sudha plant. A ghee and treacle (guda), and administered in a proper dose to produce purgation,

Three Yogas of Yusha of Sudha :

The milk of Sudha plant can be administered as a decoction along with soups (Yusha), Meat–juice (Maamsa rasa) and medicated ghees, There are 3 types of this nature.

Yoga of Sushka matsya (i.e. yoga of dried fish)

Dried fish must be selected and impregnated in the milk of sudha plant and should be administered as a purgative. (Cha. Ka. 10/19).

Surga yoga of sudha :

A ghee can be prepared out of the milk of Sudha. mixed with embellic myroballans. as in the case of Cassia fistula. Sura wine can also be prepared with the milk of sudha plant (Thorny hedge plant) or a ghee can be prepared as above. There are two preparations of Gritha and one preparation Sura.

Properties :

It is acute (teeksha), dry (Rooksha). Vikaashi anti-spasmolytic).

Collection :

The fruits of the saphala should be collected when they are dry. Shankini fruit should be gathered and must be preserved in a pot. (C. K. 11/5).

Preparations of Saptala Shinkini (lat Canscora decussata) :

Synonyms :

Saptala, Charmasahara, bahupenarasa.

Shankini : Tiktala, yavatikta, Akshipeedaka.

Indications :

These should be administered in the following disorders :—

1. Fantum Tumour (Gulma) 2. Chronic poisoning (Garavisha) 3. Cardiac disorders (Hridroga) 4. Skin disease (Kusta). 5. Oedema (Shopa), 6. Abdominal disease (Udara), 7. and Excessive Kapha.

Kalka yoga of Sapthala Shankhini :

Persons who are suffering from Heart diseases due to Vaata and Kapha and Fantum Tumour or Abdominal tumour must take a measure of 1 tola of the paste of these mixed with prasanna wine and saindhava (Rock salt). This paste must be administered with the decoction of the following drugs etc.,

1. Priyaala, 2. Peelu (Salvaolora persica) 3. Karkanda (Buchanania latitrolia), 4. Kola (Piper longum) 5. Aamra (Manfifera indica) 6. Daadima (Punica granatum) 7. Draaksha (Vitis vinifera) 8. Panakha, 9. Kharjoora (Phoenix dactylifera) 10. Badara (Zizyphus jujuba) 11. Aamla (Emblica officinalis), 12 Parooshaka (Gvewia asiatica), 14. Maireyawine. 15. Sauveeraka wine, 16. Seedhu wine.

This will act quick as comfortable purgative.

TAILA YOGAAS OF SAPTHALA SHANKHINI :

There are six yogaas of Taila of Sapthala and Shankhini (Anscora decussata). The oil which is prepared in the milk along with drugs of Vidaari hkandha (lat Lapomoea digitalia) and the paste (Kalka) of Sapthala and shankhini to it and ½ the quantity of Trivrit (lat Operculina Turpettum), and shyaama Trivrit (lat Operculina Terpettum) must be administered along with whey. (Ch. Kal. 11/9).

Ghritha yoga of sapthala and Shankhini :

There are 8 gritha preparations of sapthala and shankhini. A medicated ghee, which is prepared from the milk sapthala and Shankhini (Lat Canscora decussata), and in 4 parts of the quantity of the milk and the paste (Kalka) of the same two drugs and as well as the same quantity of paste of Trivrit (lat Operculina Turpettum and Shyaama Trivrit.

Use : This ghee must be administered as a purgative.
(Ch. Kal. 11/10).

2. Another medicated ghee with sapthala and shankhini :

Take Danti (lat Balio spermum nonatum), Dravanti (lat Jatrophacureces.)

1. Ajasringa (lat Rhus succedanea), 2. Aiagandha (lat Gynandropsis gynendra), 3. Ksheerini (lat Mimusops hexandra), 4. Neelini (lat Indigofera tinctoria) 5. Karanja (lat Pongamia pinnata) 6. Masooya, 7. Vidaala (lat Acacia concinna) 8. Prataka pargya.

Take ½ part of the paste of each of these drugs and medicated ghee can be prepared and to be used as a purgative.

3. A medicated ghee can also be prepared from the decoction (Kashaya) of Shankhini and sapthala (lat Acacia concinna), and Aamalaki (lat Emblica officinalis).

4. Another preparation of ghee as in the case of Trivrit (lat Operculina terpethum) and 3 linctus as in the case of lodhra, and one preparation with suraawine and one with Kamala (Lotus) may be prepared as in the case of lodhra.

(Ch. Kal. 11/15).

Sandhaana Yoga of Sapthala and Shankhini :

Manufacture an alcoholic preparation as in the case of Danti (lat Baliospermum montamum), Dravanti (lat Jatropha curcas). These can be prepared with sauveeraka and Tushodaka wine. So also they can be manufactured in the decoction of Ajagandha (lat Gynandropsis gynendra). Ajashringa (lat Rhus saccedenia).

Uses : It is used as purgative.

Preparations of Danthi :

Dravanthi (lat Jatropha curcas) :-

Synonyms : Udumbaraparni, Nikumbha, Mukoolaka.

Synonyms of Dravanti are known as follows :-

Chitra, Nyagrodha, Mushikaphvaya, Mushika parni, Sambari, Pratyaksreni, Upachitra, Sutasreni, Danti and Ranela.

(Ch. Ka. 12/3).

Method of Collection

An intelligent and wise physician should collect the roots of the Danti (lat Baliospermum nontamum), Dravanti (lat Jatropha curcas) which are strong and thick and resemble.

The shape of an elephant tusk. They should have dark and coppery colour, respectively. They should be smeared with long pepper (lat Piper nigrum), and, honey and it has to be covered with earth and sacrificial grass and subjected to sudation procedure. Afterwards, they should be dried in the sun. Their toxic effects of producing paralysis is destroyed by exposing them to sun's heat.

Properties of Danti (lat Baliospermum nontamum) and Dravanti (lat Jatropha curcas). They are acute (Teekshna), hot (Ushna), quick (Aashukaari), Anti spasmodic (Vikaasi) and heavy (guru). They provoke vaata and alleviate and liquify the Kapha and pitta. (Ch. Ka. 12/6).

Kalka Yoga of Danti (Lat Baliospermum nontamum) and **Dravanthi** (Lat Jatropha curcas)

There are 7 yogaas of Kalka (Paste) of Sapthala and samkhini. The patient who is suffering from fantum tumour (gulma) and Abdominal disease (udara) and there is excessive doshaas, must take one tola each of the drugs with curds (Dadhi), butter-milk (Takra) and Supernatent part of Surahrine (Suraananda), Priyaala (lat Kola (lat Piper longum), Badara (lat Zizyphus Jujuba), Peelu (lat Salvadora persica) and seedhu wine.

Use: The person suffering from Anaemia (Paandu) intestinal worms (Krimi) and Bhagandara (Fistula-in-ano) must take it with the meat juice of the Cow's or of the deer or of the goat.

Sheha Yogas of Danti (Baliospermum nontamum) and **Dravanti** (Jatropha curcas)

There are 3 yogaas prepare a medicated ghee with Danti and Dravanti along with the juice of Dashamula (decardices)

Uses : It must be used in

1. Herpes, Boils (Alaji,) 2. Spreading affections (Visarpa)
3. Burning sensation (Daaha), 4. Urinary disorders (Meha)
5. Fantum Tumour (Gulma), 6. Misperistalsis (Udaavarta)
7. Provocation of Kapha and vaata.

Lehya Yoga of Danti (Baliospermum nontamum) and **Dravanti** (Jatropha curcas)

A. There are six yogaas of linctus of Danti and dravanti, Prepare a linctus with Danti (Baliospermum monatum). Aiastringi (Rhnssucceolenia), guda (Treacle), Honey and ghritha.

Uses : It can be used in the following complaints :

1. Burning sensation in the body, 2. Excessive heat.
3. Urinary disorders.

B The linctus prepared with Ajagandha (lat Gynandropsis gynendra) can be used effectively to combat dipsosis and fever due to pitta and to produee purgation.

(Ch. K. 12/11 1/2).

C Take the roots of Danthi and Dravanthi, and prepare a decoction along with Aamalaki (emblic myrobalan). Take 2 parts of treacle and 3 parts of the above decoction and cook it in hot ghee or oil and add equal parts of Danthi (Baliospermum Monatum) Dravanthi (Jatropha curcas), and shyaama Trivrit (Operculina tepepttum).

Use : This linctus will produce easy and comfortable purgation.

D Another type of linctus can be prepared with Dashamoola (decardies) or Vibheetaki or Hareetaki (Emblic myrobalans).

Choorna Yoga of Danti (Baliospermum nontamum) and **Dravanti** (Jatropha curcas)

Choorna yoga of Danti dravanti is only one. Take the powder root of Danti and impregnate in its own juice and it should be taken internally. Dose: 4 tolas with Acid food.

Use: It is useful in retention of feces and fantum tumour or tumour of the Abdomen. (Ch. K. 12/6)

Ikshunanka Yoga of Danti (Baliospermum nontamum) and **Dravanti** (Jatropha carcus)

Select a good sugarcane and split into two parts and inside of it must be smeared with Danti and Dravanti and then it should be subjected for sudation and then it should be chewed.

Use: It causes easy purgation (Ch. K. 12/7)

Mudgaadi Rasayoga of Danti and Dravanti:

There are 3 yogaas. The roots of Danti (lat Baliospermum nontamum) and Dravanti (lat Jatropha carcus) must be cooked with green gram or with meat juices of quail partride or other birds of their group.

Use: It is used as purgative there.

Yavaagvaadi Yogaas of Danti and Dravantis:

There are 3 yogaas of Yavaagh (gruel) of lancthi and Dravanti. Prepare a gruel (Yavaagu) with Jangaila meat juice or the soup of the Maasha (lat Phasealtus Mungo), yoosha and by mixing with Danti (lat Baliospermum nonatum and Dravanti (lat Jatropha curcas.)

Use: It is used as purgative. (Ch. K. 12/9)

Utkaarika Yoga of Danti (lat Baliospermum nonatum) and **Dravanti** (lat Jatropha curcas)

Take 3 parts of the decoction of these 2 drugs and two parts of sugar candy and one part of wheat flour and prepare a utkaarika (Pancake).

In the same manner sweet boluses may also be prepared and to be used.

Use: These can be used as a purgative.

(Ch. Ka. 12/20)

Madya Yoga of Danti and Dravanti:

There is only one yoga of this with the decoctions of nature Danthi (lat Baliospermum nonatum) and Dravanti (lat Jaropha curcas). The wine or wines may be prepared.

The sweet or savoury articles may also be prepared by adding the oil of Danti (lat Baliospermum nonatum) and Dravanti (lat Jatropha curcas).

Use: It is used as purgative.

Choorna Yoga of Danti and Dravanti:

Take the following drugs and triturate them properly and prepare a fine powder and impregnate with cow's urine for a week.

Danti (lat Baliospermum nonatum) Dravanti (lat Jatropha curcas), Mareecha (lat Piper nigrum), Yavaani (lat Trachyspermum amani), Naagara (Zingeber officianale), Hema dugdha (Argemone mexicana) Chitraka (Plumbago zeylanica).

Dose: 1 tola with ghee.

Uses. In the form of decoction it should be taken with ghee. after it is digested and person gets proper purging, a demulcent drink must be given. It can be used in all seasons of the year without harmful effects.

Indications :

1. Children, 2. Old age persons, 3. Loss of appetite, 4. Pain in the sides (Parswaruk), 5. Undigestion (Ajeerna 6. Fantum Tumour of Abdoman (Gulma), 7. Spleemic) disorders (Pleet), 8. Abdominal diseases (Udara), 9. Scropula (Gandamaala). 10. Anaemia (Paandu) and 11. Vitiated vaata (vaata).

(Ch. Kal. 12/23 to 26)

Modaka Yoga of Danti and Dravanti :

Take the following drugs in the proportion mentioned against each drug and prepare sweet Boluses.

1. Chitraka : 4 tolas, 2. Danti : 4 tolas
3. Hareetaki : 4 tolas, 4. Trivrit : 2 tolas
5. Pippali : 2 tolas, 6. Guda (Treacle) 32 tolas.

This should be taken once in every 10 days along with warm water without adopting any regimen

Indications :

It is indicated in the following diseases :

1. Grahani (Sprue), 2. Paandu (Anaemia), 3. Arshas (Haemorrhoids), 4, Kandu (Pruritis), 5. Kota (Whear), 6. Vaata (Vitiated vaata).

(Ch. Kal. 12/27 to 29)

Kashaaya (decoction Yoga of Danti and Dravanti)

A decoction must be prepared with Danti (lat Baliospermum nonatum) 8 tolas. Draaksha (Vitisvinefera) 32 tolas.

Indications :

It is indicated in cough due to pitta and Anaemia.

Use : It is used as purgative in the above conditions.

Aasava Yogaas of Danti and Dravanti :

These are 5 in number. A medicated wine can be prepared with Treacle (guda) and with the juice of Shaama Trivrit (lat Operculina terpettum), Danti (lat Baliospermum nonatum), Dravanti (lat Jatropha curcas), in a pot which is lined with long pepper. Madanaphala (lat Randia dumatorum), Chitraka (lat Plumbago zeylanica),

Use : It is used in the following diseases as a curative purgative.

1. Vitiated vaata, 2. Vitiated pitta, 3. Spleenic disorders (Pleeha), 4 Abdomonial diseases (Udara).

A laxative Wine :

A medicated wine of Treacle (guda) may also be prepared with the decoction of Danti (lat Baliospermum nonatum), Dravanti (lat Jatropha curcas) Ajagandha (lat Gynandropsis gynendra), guda (Treacle) Ajashringa (lat Rhus succeolenia).

Use : It is a best laxative. (Ch. Ka. 12/33)

Medicated Wine :

A medicated wine can be prepared with the following drugs. Danti (lat Baliospermum nonatum), Dravanti (lat Jatropha curcas), Maasha (Phaseolus mungo) Yeast.

Uses ; It can be given in vitiated Kapha, Fantum Abdominal Tumour, Weakness of the Jatharaagni (Digestive fire), and regidity of sides and waist. (Ch. Kal. 12/34)

Anothermedicated Wine :

Prepare a medicated wine of Souveeraka and Tushodaka with Dantee, Dravantee and Ajagandha (gynandropsis synendra) and Lodhra (Symplocos racemosa).

Use : It is a very good purgative.

THE DRUGS USED IN GANDHARVAHASTADI ARE BRIEFLY DEALT BELOW

(PLATE No. 23)

Eranda (Ricinus Communis Linn)

Languages :–Canarese–Haralu, Avudala. Tamil – Kottaimuttu. Telugu–Amudammu. Marathi-Erandi.

Distribution :– It is probably of African origin, now it is widely cultivated in tropical countries. The root is sweetish. heating, carminative and useful in inflamations pains, fever, asthma, Leprosy and disease of rectum. Leaves are useful in Kapha and night blindness. The flowers are useful in glandular tumor and anal trouble. The fruit is heating and an appetiser, the oil is anthelmintic ; It is used in diseases of heart and elephantiasis. It causes biliousness.

Root bark is purgative and good in skin diseases. The leaf is applied to the head to relieve head ache.

It consists of Resoneleate, Pamitin, stearin, 10% Alkali, 20% white sugar, slimy substances, subtle oil–45%.

(PLATE No. 24)

2. **Chitraka** (Plumbago Zeylanica)

Languages :– Canarese – Chitramula, Hindi – Chitaraka, Tamil–Akkini, Malayalam–Tumperkotuveli.

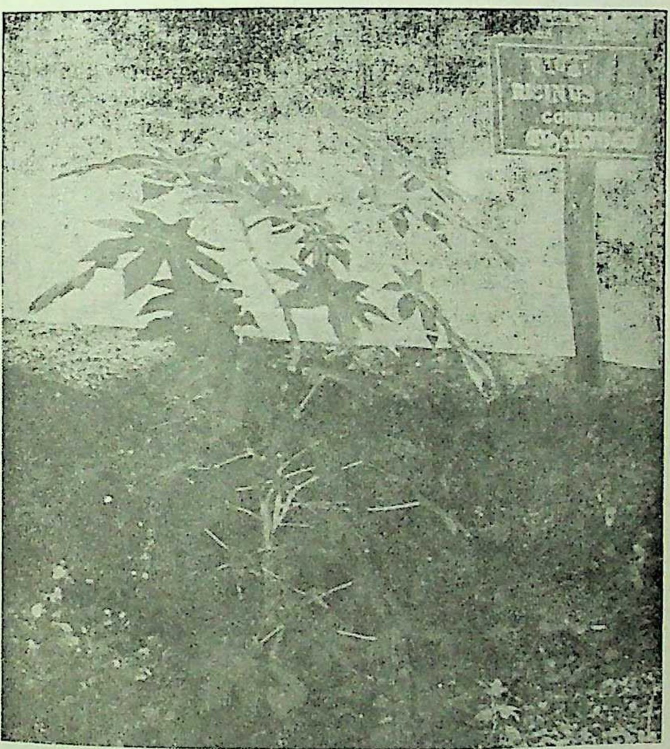


Plate No. 23. **Eranda** (Ricinus communis) Plant

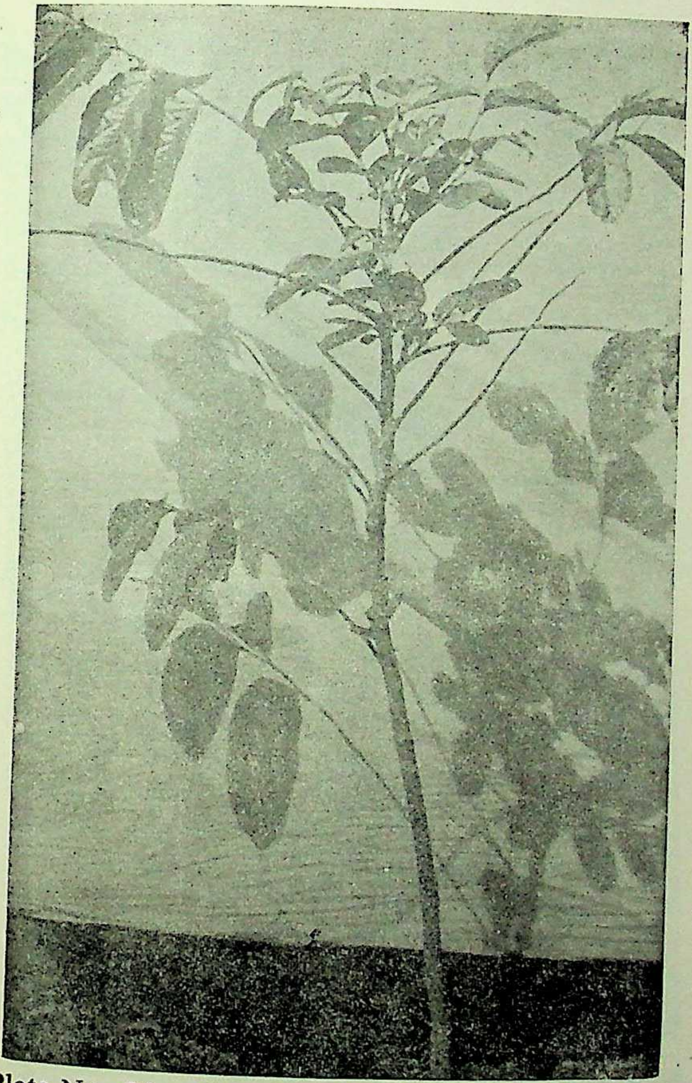


Plate No. 24. Chitraka (Plumbago Zeylanica) Plant

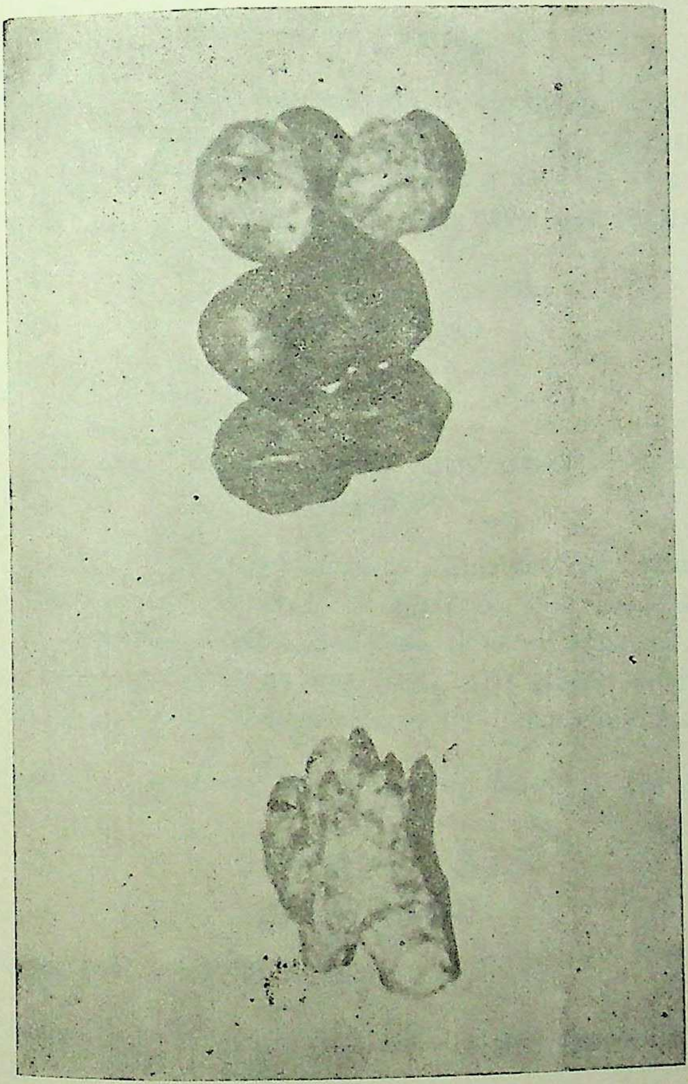


Plate No. 25. Abaya (Terminalia chebula) Seed
Plate No. 26. Shunti (Zingeber Officinale) root

Properties :- It is a perennial herbs or under shrub leaves alternate flowers are white, rose coloured or blue capsule oblong pericarp thin below thick and hardened above.

Distribution :- Through out India.

The root and root bark are bitter, stomachic, carminative, astringent to the bowels, cure intestinal troubles, dysentry. The leaves are caustic good for scabies. Externally it is a strong irritant and has a powerful germicidal action on bacteria and unicellular organism.

(PLATE No. 26)

3. **Shunti** (Zingiber officinale)

Languages :-Canarese-Sunti, Hindi-Adrak, Malayalam-Chukku, Tamil-Inji, Telugu-Sonti.

It is a Rhizome stout tuberous with erect leafy stems. Its leaves are narrow, flowers are greenish with a small dark purple. Rhizome is sweet, pungent, heating, appetiser, useful in diseases of heart, throat and Piles. Dry ginger enters as an ingredient in several combination in the Indian Pharmacopoeia.

It consists of 1–3% Udansheel oil, Gingeral and Sogella pungent drugs.

(PLATE No. 25)

4. **Abhaya** (Terminalia Chebula)

Languages :-Canarese-Haritaki, Hindi-Harra, Tamil-Vrogini, Telugu-Nallakaraka.

It is a moderate sized or large deciduous tree attaining 25–30M In height, generally it is having rust coloured hairs.

Flowers hermphrodite. Fruit drupe glabrous. Its distribution is throughont the greater part of India. There are seven varieties. The fruit is dry and heating, stomachic. It acts as a tonic and used in sore throat, vomiting and eye diseases. A decoction of the fruit is a good one used as astringent wash.

It consists of 20–40% Garlic acid and Rol.

(PLATE No. 27)

5. **Duralbha** (Tragia involucra) Linn.

Language :– Canarese – Dulagondi, Kiriberatu. Hindi–Barhanta. Malayalam–Cherukodithuva. Tamil–Ambu. Telugu–Chinna dulagondi.

It is a perenneal more or less bispid herb, with scattered stinging hairs, stems elongate, slender, twining, leaves variable, flowers shortly pedicellat in ferminal axillary and leaf opposed usually hairy recemes 2.5–5 cms. long. The moles in the upper part yellowish. The females few in the lower part of the raceme capsules 8mm seeds are globose and smooth.

Distribution :–Throughout India.

The root is considered diaphoretic and alternative an infusion is given in ardent fever and itching of the skin. The root also forms the basis of an external application in Leprosy.

It is composed of invert sugar 11.6%, Melizitose 47%, Sugarcane suger 24%.

(PLATE No. 31)

6. **Chiravilva** (Holoptelea Integrifolia)

Languages :–Canarese–Kaladri Nilavahi. Hindi–Banchilla. Tamil–Avali, Aya, Tabasi. Telugu–Nemali pedanevili.

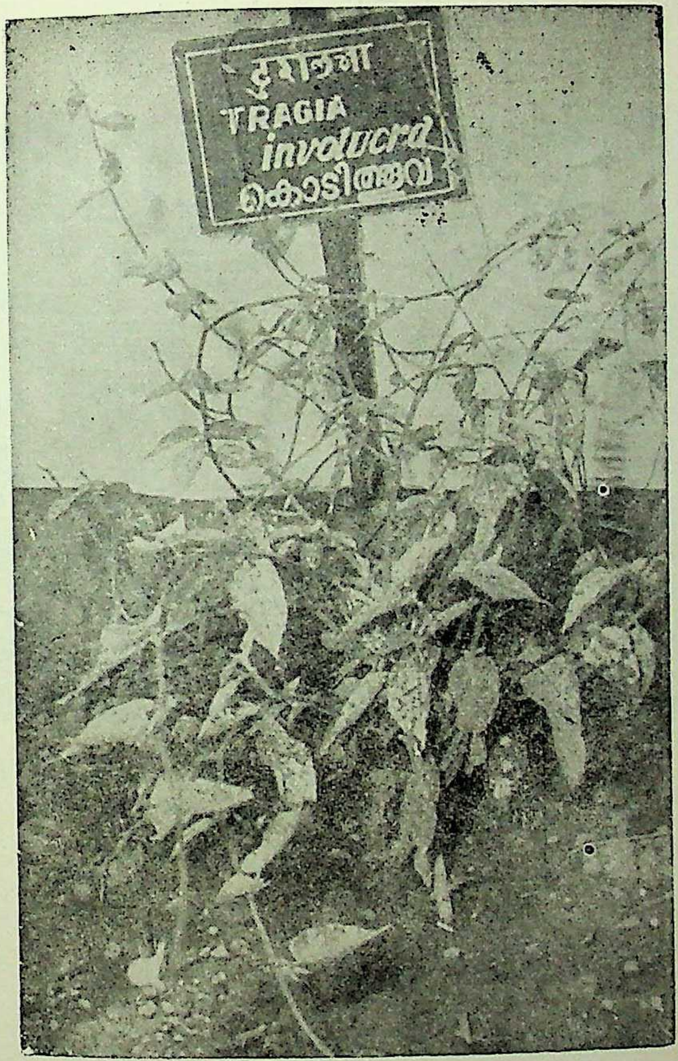

दुरालभा
TRAGIA
involucra
കൊടിത്തൂവ

Plate No. 27. Duraalaba (Tragia Involucra)

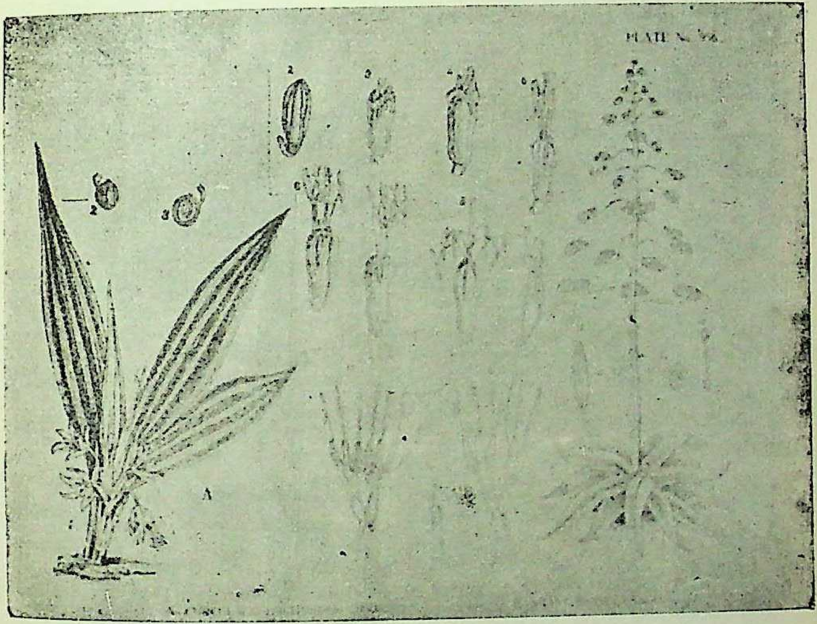


Plate No. 29. Bhumitaalaka (Curculigo Orchiedes)

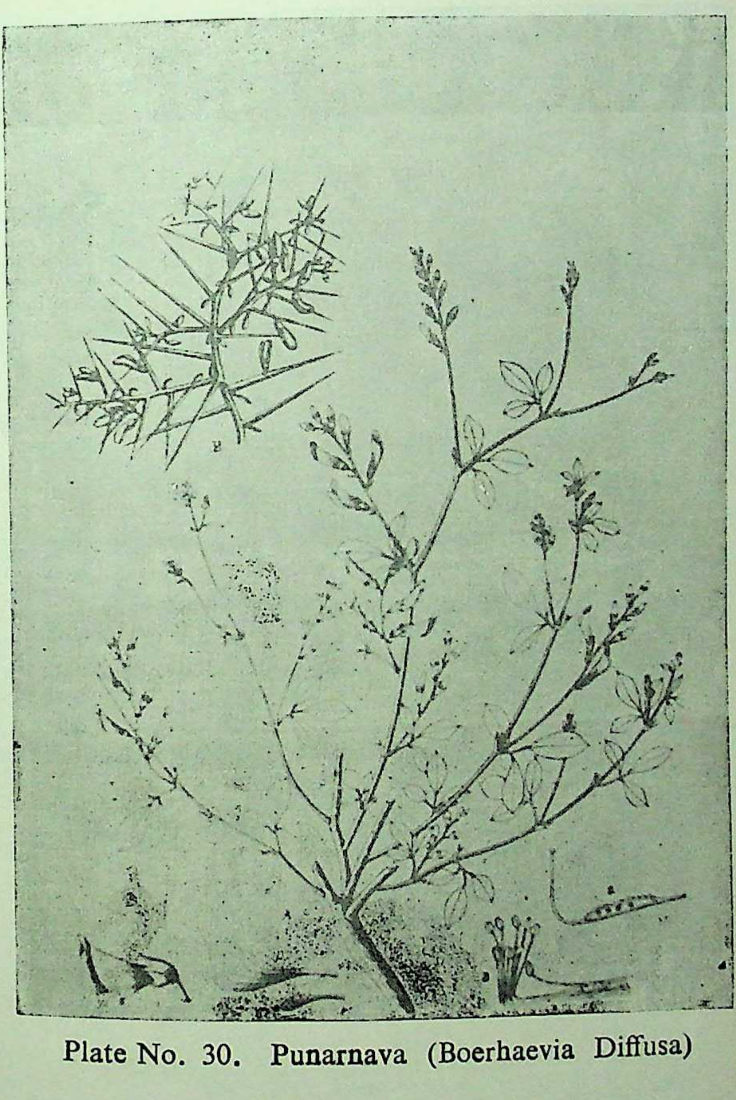


Plate No. 30. Punarnava (Boerhaevia Diffusa)

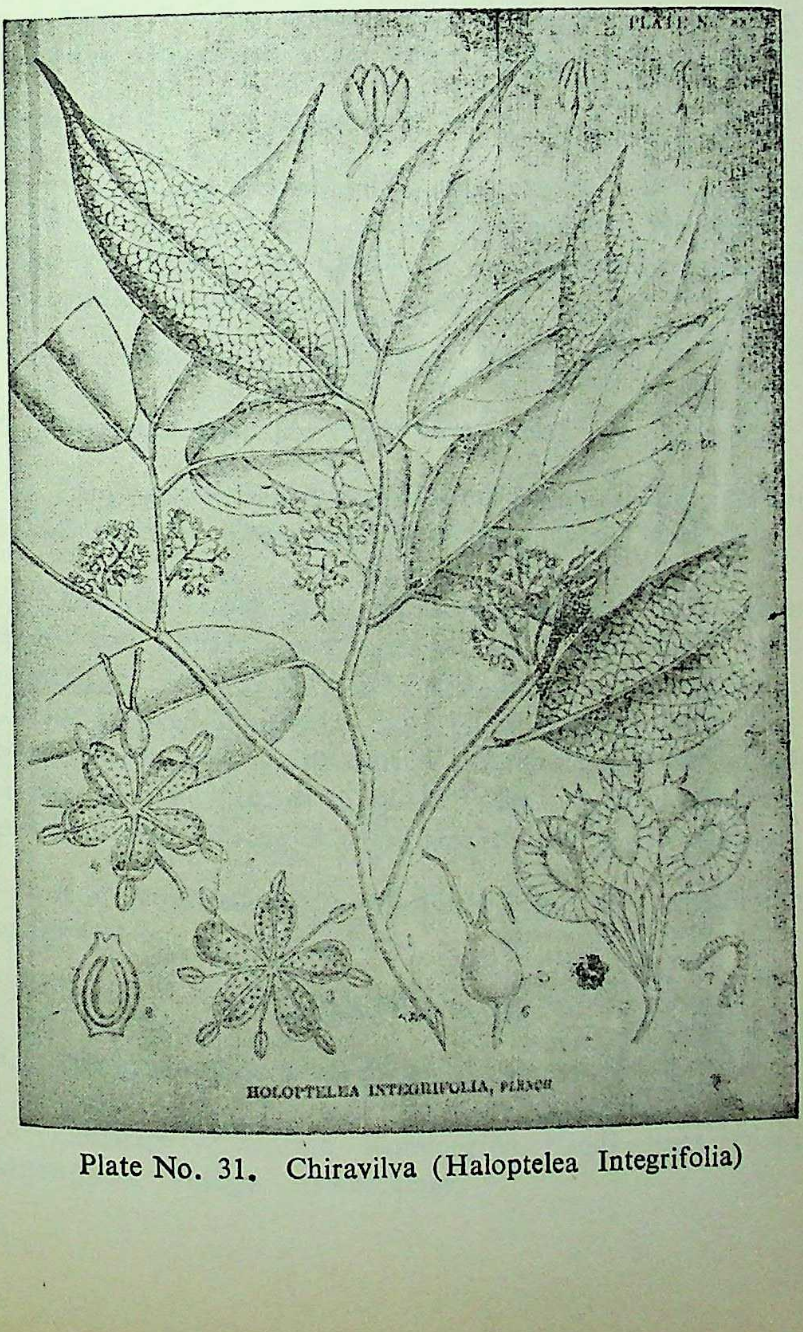

HOLOPTELEA INTEGRIFOLIA, PLANCH

Plate No. 31. Chiravilva (Haloptelea Integrifolia)

It is a large spreading glabrous deciduoes tree 15–18 m height, bark grey pustular, leaves 7–5 – 12.5 by 3.2–6.3 cm. elliptic, acuminate, glabrous, entire; flowers usually male and hermaphrodite mixed. Samra, nearly orbicular 2.5 m diameter with retionalately veined wings.

Distribution: Himalayas.

The tree has a mucilaginoes bark which is boiled and the juice squeezed out and applied to rheumatic swellings, the exhausted bark is then powdered and applied over the parts covered by the sticky juice.

(PLATE No. 29)

7 **Bhoomitaalaka** (Curculigo Orchioides)

Languages :– Canarese – Nelatatigadde, Hindi – Kalinushali, Tamil – Nilappanaikkilhangu, Telugu – Nelatadi.

The root stock stout is short or elongate with copious fleshy root fibres leaves sessile. Flowers bright yellow distichous. Fruit capsule is 13 mm seeds are oblong, testa is deeply grooved in way of lines black shining. The root is bitter, sweet, heating aphrodisiac alternative appetiser. Useful in piles, fatigue diseases of blood. The powdered rhizome is put into cuts will stop bleeding and let dries up the wounds.

It is comprised of oils 1¼%, Ral 4%, gum 20%, starch 43½%, water 4¼% etc.

(PLATE No. 30)

8. **Punarnava** (Boerhavia diffusa) Linn

Language :– Canarese – Kommegida, Hindi – Sant, Tamil – Mukaratte, Telugu – Atikamamidi.

It is hebaceous, diffuse, root large stems prostrate or ascending, leaves at each node in unequal pairs, the larger 2.5 – 3.8 M. Flowers very small shortly staled or nearly sessile.

Distribution: Throughout India.

Red variety: It is bitter, cooling, astringent to the bowels. It is used in Leucorrhoea and inflamations, Dark Variety: It is bitter, pungent, and useful in heart diseases, asthma and Abdominal pains.

The root is well known for its diuretic properties. It is also a very good expectorant. The active principle is body of alkaloidal nature, which we have called punarnavine. The drug appears to exert a much more powerful effect on certain types of cases of ascites.

Its chemical compositions is as follows:

Its leaves consists of an alkali entitled punarnava 0.01%. Its root consists of complete alkali 0.04%. It also consists of potassium nitrate and chloride 9.5%.

The Mode of Action of Virechana Drugs (Purgatives).

Virechana is a treatment adopted to remove pitta and kapha doshas from the body. It is also employed as a treatment in blood and its disorders. It is a major treatment in the following conditions viz.

1. Diseases of Maamsa (Muscular disorders), 2. Diseases of Medas, 3. Diseases of Sandhi (Joints), 4. Diseases of Majja (bone marrow), 5. Diseases of Shukra (Semen).

It is also endorsed as a line of treatment in diseases of breast and mental disorders etc.

Properties and Actions of Virechana Drugs:

1. Elimination therapy eliminates the doshas from the body, eradicates diseases and restores normal strength and complexion. If it is adopted and practised properly, it prolongs the longevity of the individual.

(Ch. su. 15/22).

1. It clears the intellect, 2. It enhances the strength of indriyas, 3. It increases the digestive fire, 4. It prevents ageing of an individual, 5. It cures the pitta disorders.

6. Sushruta is of the opinion that as soon as the water is removed the things which are depending on it will be destroyed, so also in the body as soon as the deranged pitta is brought to normal, the diseases arising out of it will be automatically cured. (su. chi. 33/27-28) (Kaashyapa siddi).

Virechana drugs not only remove the doshas present in the stomach and large gut but also of the entire body (charaka).

To know the details of mode of action of virechana drugs it is necessary to know the details of the mode of action of virechana drugs and their pharmacological action. They will be dealt one by one.

1. Mode of action of virechana drugs:

The mode of action of emetics as well as Purgatives, is one and the same.

They are having, more or less same properties viz. Hot (ushna) Acute (Teekshna) Subtle (Sookshma Vyavaayi) Vikaasi. The drug which is having the above properties will reach the heart, through its potency and thereby to entire dhamanis, onwards to big and small and minutest organs of the body. Due to the presence of hot property the vishyandana in the body will be produced owing to the presence of acute (Teekshana) property, the chchedana will be produced and all these properties will drive the doshas to koshta. The presence of prithvi and Mahaadhootas in the virechana drug and the Adhobhaaga Prabhava of the above drugs, the doshaas will be made to pass more through guda outside. The properties of hot and acute are the active principles of the drug. Both in vamana and virechana. the drugs stimulate the heart, but in vamana vomiting will be produced whereas in virechana purgation will be produced. This action is mainly due to their prabhaava of the drug. Drugs which are having similar rasa, veerya, vipaaka etc., will differ in their actions due to prabhaava of the drugs. ex. Danti and Chitraka are having same rasa (taste) and veerya (potency) but the danti will produce virechana. This is called selective action of the drug. In the words of charaka it is summarised as follows. When there is similarly in two drugs in relation to their taste (rasa) potency (Vipaaka and Veerya) but inspite of this common properties, they differ in their action. The distinct difference action is called as Prabhaava.

(Ch. su. 26/67)

Pharmacodynamics of Drugs :

Drugs will act not only by virtue of their qualities, but act by virtue of their own nature or qualities or both on proper time, proper place, appropriate condition and situations. The effect produced due to the above is called as action (Karma). The factor responsible for the manifestation of the effect is known as veerya. Where they actually act is Adhisthaana (location). When they act is the time, and how they act is the mode of action (Upaaya), and what they accomplish is the achievement.

Fever is cured by the administration of drugs having bitter taste, some drugs act by virtue of their own nature as well as their qualities–eg. cows milk boiled with gold ring is stated to be aphrodisic. When errhines are administered, they eliminate the doshas from the head, That is their action. The site where the elimination takes place is the location (Adhikarna) of the drugs action. The errhines will not act when they are administered else where. The spring season or the time when the head is heavy is the best time for its administration. The pradhamana and Avapeedana Nasyas are to be administered while the patient lies on a bed, covered with bedsheet, his head is projeeted out of the bed and his eyes are closed. This is the mode of administration (Upaaya). The resultant effect of Nasya therapy is to relieve the heaviness and pain etc.

(Ch. su. 26/13)

The calotropisgigantica, recinus communis picrryz kurrora will produce Bhedaneeya effect in the body.

Asofatida, Amalavetasa will produce Anulomana of vaata in the body. The following drugs are used to produce virechana in the body. Draksha (Vitisvinifera). Gambhaari aamalaki (Emblicfficinalis Hareetaki. Shaarangadhaara has classified the Virechan drugs according to their mala paaka eg. 1) Anulomana 2) Shamsana, 3) Bhedana and 4) Virechana.

In virechana, excessive flow of Jalamahaabhoota will be observed. Udaka or watery portion is present as Upadhaatus viz., Rasa, Rakta, Laseeka, shakra Majja and mala and Mootra etc,, It produces oleation, pleasing, watery or moistening the body, binding or fusion of one part to another and to disolve the materials.

(Sru. Su. 41/3 cha. su. 25/40 chakra paani teeka)

Without the administration of oleation (snehana) and sudation (Swedana) Therapies the virechana therapy should not be adopted. If adopted it will produce deleterious effect on the body just like a cane which is not oleated and sudated will not bend according to ourtune. Instead it breaks.

(AH. su. 18/59)

The aggravated doshaas will be dislodged from their seats in the organism through the effects of sneha and sweda (oleation and sudation) and stirred by emollient food are easily expelled by emetics and purgatives.

(Su. chi. 33/33).

⁂

PART B

Chapter III

THE ENEMA THERAPY (Vasti Karma)

Definition and derivation of the word Vasti :

The word Vasti is named so because the Urinary bladder of animals is used to inject the contents of either unctuous drugs or eliminatory drugs, into the rectum of the body to produce some effect [" Vastinaadeeyate Eti Vasthi " (A. H. Su. 19–1) " Vastibhirdeeyate yasmaat Vastiritismrutah " (Sh. u. Khand 5/1)].

Derivation : The word Vasti is derived as follows :

Vasti–Vasteh Aavrinoti Mootram/Vas-tich. Naabheradhobhage Mootra dhaare sthaane (Masculine) Oushadha Daanarthe Dravyabhede etc., The word Vasti used in the following meaning to dwell to inhabit, to iive, to stay, to abide, to reside, or to produce effect of aromatic drugs etc. The word Vasti is a place where the urine is collected. " Vas " is formed by the tich **pratyaya**. It belongs to masculine gender. It lies below the **umbalicus** and which is used to inject the contents of the enema through it. Vasti contents will stay in the gut for a specific period,

(Vaachaspatyam by Taaranath Bhattachaarya).

In Ayurveda Chikitsa, the role of Panchakarma and especially Vasti is having a very important place in the treatment of many disorders. Charaka has used the term Vasti for

Nirooha Vasti, in the 7th chapter of Siddhisthaana wherein the chikitsa of Nirooha vasti vyaapats (complications) has been mentioned. The commentators like Chakrapaani, Jejjata are also of the same opinion. The procedure of sending the oushadha siddha Kwaatha, such as ksheera (milk), maamsa rasa (meat juice) etc., to the pak-waashaya through the Guda is called vasti. Sushruta has mentioned the procedure of giving vasti to vranas (wound or ulcers).

(Cha. Sid. 7-1, Sus. Chi 35-11)

Shaarangadhra and Arunadatta are of the opinion that just because vasti is given with vasti (animal urinary bladder), it is called vasti. The vasti is considered best (sreshta) as it has got multifarious actions on the body, rather than sneha (unctuous), sweda (sudation) or other pradhaana karmaas. (operative procedures). In olden days they were adopting several instruments to give enema.

(PLATE No. 32 & 33)

In modern medicine Enema is given to remove the faeces from the pakwaashya but in Ayurveda it is given as a poshana kriya (Nourishing enema). Modern physicians also advocate using of salts and glucose through Guda. Owing to the use of the combination of many drugs, they produce shodhana of doshas, samshamana of the diseases, mala sangrahana, increases sukra in sukraksheena patients and if the patient is sthoola (obese) he will become krusha (weak) and vice versa, after the administration of vasti. It increases eyesight. It produces vayahsthaapana and also increases strength. It maintains health and longevity. The effect of vasti is comprehensive. Vasti is the best chikitsa for vaata, so also for pitta, kapha, rakta (blood) and in samsarga and sannipaata doshas.

(Sus. Chi. 35-6 and 34)

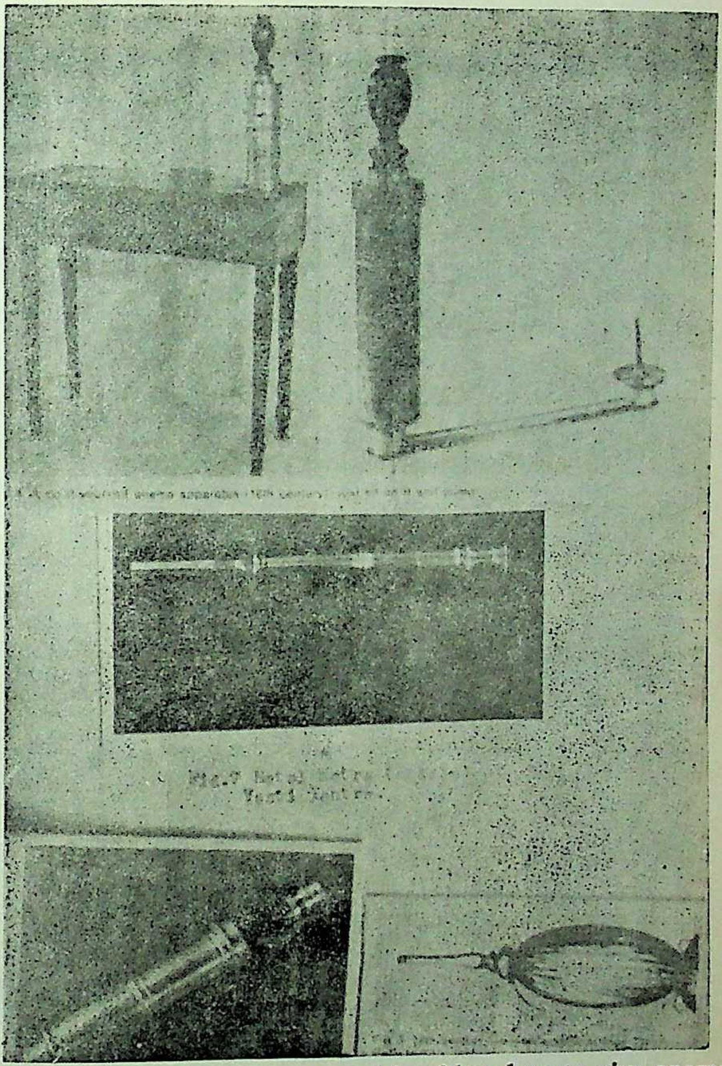
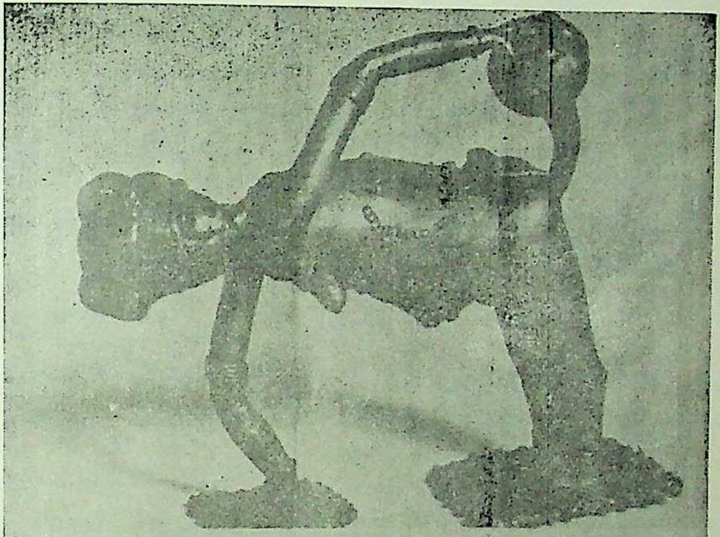
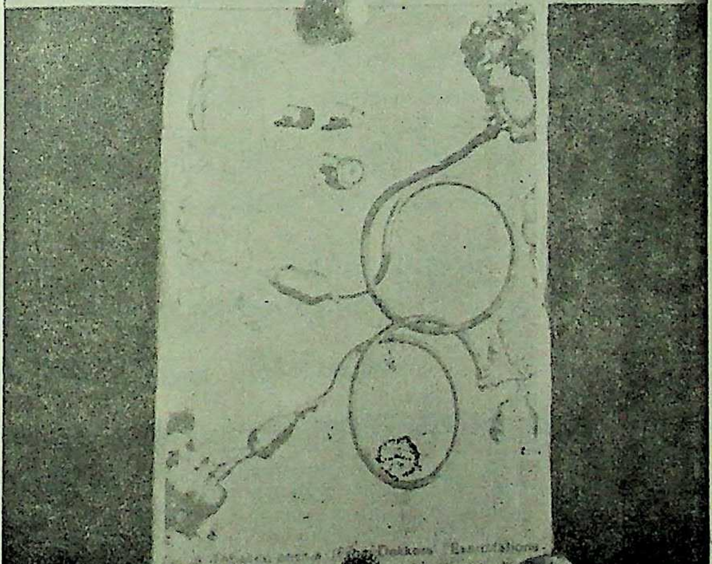


Plate No. 32. Instruments used in olden days to give enema



The calabash enema African bronze stat



[illegible] enema [illegible] Dakkom Excavations

Plate No. 33. Instruments used in olden days to give enema

The vyadhis (disease) in the body will be made to move from one part of the body to another with the help of vaayu only The mala (faeces), sweda (sudation), mootra (urine) pitta etc., are excreted or secreted or transported by the body due to the vaayu. It not only causes samvahana but also sambahana. So vasti is the best treatment. The pitta and kapha are pangu (lame), so vaata will be an active force, to drive them from one place to another and that is why some call it full chikitsa (treatment) and some half chikitsa (treatment).

(Cha. Sid. 38/39)

Varieties of Vastis :

1. **Adhistaana bheda :** It is of 4 types according to the adhistaana bheda. i e. according to place of administration.

    1) Pakwaashayagata vasti : It is given through guda and its adhistaana is pakwaashaya. (Large Intestine).

    2) Mootrashaya vasti : This is given either through yoni (vagina) or medra (penis).

    3) Garbhaashayagatha vasti : This is given into the uterus (garbhashaya) through the vagina.

    4) Vranagata vasti : Through the vranamukhas, shodhana and ropana vastis are given.

Varieties According to Dravyabheda :

The dravya that is used in vasti is either kwaatha or Sneha. So according to this, vasti is of two types.

1. **Nirooha Vasti .**

When vasti is used with more of Kwaatha (decoction) then it is called as Nirooha vasti. The other name for it is

Asthaapana vasti. Nirooha vasti is so called because it removes the doshas from the body and it is vayah and aayusthaapaka, hence it is called aasthaapana vasti. (Sus. Chi. 35-18). The vikalpa of Nirooha is Maadhutailik vasti, Yaapana vasti, Siddhavasti, Yuktarata vasti are its synonyms. (Sus. Chi. 35-18). In maadhutailik vasti Madhu (honey) and thaila (oil) are in excess and hence the name. Horse, scooter and other riders can also be given vasti, which is called as yuktarata vasti Sidda vasti is that which gives strength (bala) and complexion (varna). Yaapana vasti can be given any time of the year. It causes aayusthaapana.

2. **Anuvaasana Vasthi :**

Sneha is the main ingredient in Anuvaasanavasti. The pramaana of nirooha is Dwaadasha prasruti while that of Anuvaasana is 3 prasruti. (Pramaana = Dose).

Sneha vasti is of 3 types :

1. Uttama maatra	–	6 palas = 24 tolas.
2. Madhyama maatra	–	3 palas = 12 tolas.
3. Kanishta maatra	–	1½ pala = 6 tolas.

The pramaana of the snehavasti has been given by Dalhana in his Teeka (commentary) Chakrapani is of the opinion that the pramaana of snehavasti is 6 palas, anuvaasana vasti is 3 pala and Maatravasti is 1½ palas. (1 Pala = 4 Tola).

(Su. chi. 37-14 and 2, Cha. sid. 4-54)

Maatravasti : In maatravasti sneha should be added. Sushruta has given half the dose of Anuvaasana vasti to maatravasti as it is a variety of sneha vasti. (Sus. Chi, 35-18)

Anuvaasana Vasti : If the sneha is half the dose of Sneha vasti then, it is called anuvaasana vasti. In short it is of 3 types. It is given ¼ of Niroohavasti.

Varieties According to their Actions :

Sushruta has made the following classification :—

I. Shodhana vasti :—This vasti removes the doshas and malas from the body as it contains shodhana dravyas. (Shodhana eliminatory).

II. Lekhana vasti :–It reduces medho-dhaatu and produces lekhana in the body.

III. Snehana vasti :—This vastt contains more of sneha and it produces snehana in the body. (Snehana–unctuousness)

IV. Brumhana vasti :—It increases the rasadidhaatus and indirectly it helps the growth of the body. Hence, it is called by the name.

Vaagbhata has classified this into 3 types.

1. Utkleshana vasti :—This causes utklesha of mala and doshas by increasing its pramaana, and causes dravabhoota. (Ast. Hri Su 19–61).

2. Doshahara vasti :—This is a variety of nirooha vasti but its effect is shodhana. (Purificatory or eliminating).

3. Shamana Vasti :—This produces shamana (alleviation) of doshas.

Sharangadhara has classified vasti as :—1) Utklesha 2) Shodhana 3) Shamana and 4) Doshahara i.e. lekhana, picchila, deepana and brumhana.

Charaka in Siddhisthana 8th chapter has mentioned the classification of vasti as follows :—

1) Vaatagna (Curative of vaata), 2) Balavarna krit (Produces Strength and colour), 3) Snehaneeya, 4) Shakrut-krut (Produces faeces), 5) Krimighna (Vermicide), 6) Vrishatwakrut.

We can make the following classification :—

1) Shodhana vasti–Teekshna and mrudu, 2) Lekhana vasti, 3) Utklesha vasti, 4) Shamana vasti–Vaata, pitta, kapha and shoola (pain). 5) Brumhana vasti for kaarshya persons 6) Karshya vasti for Brumhana persons, 7) Rasayana vasti, 8) Vajeekarana vasti. 9) Snehaneeya vasti, 10) Chakshushya vasti (enema beneficial to eyes), 11) Sangraahi vasti (enema Producing Astnugent effect). 12) Varnaprasaadana vasti (enema beneficial to skin).

Classification of Vasti according to its number

BHEDA ACCORDING TO VASTI SANKHYA (Numbers):

Charaka and Vaagbhaata have made 3 divisions according to sankhya bheda (numbers).

1) Karma vasti :—The total vastis to be given are 30. First one Snehavasti. then 12 anuvaasana vastis and in the last 5 are to be administered. Totally 18 Anuvasana vastis and 12 Niruha Vastis.

2. Kaala vasti :—This consists of 16 vastis First vasti is anuvaasana and 6 nirooha and 6 anuvaasana vastis must be given alternately and in the end 3 anuvaasana vastis should be given.

Chakrapaani, the commentator of Charaka Samhita, says that instead of 15 vastis – 16 vastis should be given. 6 nirooha and 10 anuvaasana vastis· Vaagbhata mentions only 15 for kaala vasti. First vasti is snehavasti. then, on alternate days 11 vastis must be given and 3 anuvaasana vartis must be given in the end. (Ast. Hri. Soo. 19-64). Charaka's opinion has been followed by Vaagbhata. First vasti is sneha and on the 2, 4, 6, 8, 10 and 12th day nirooha should be given. So on 1, 3, 5, 7, 9, 11, 13, 14 and 15th day anuvaasana should be given.

3. Yoga vasti :— Here totally 8 vastis are to be given, i.e., half of kaala vasti. First vasti is anuvaasana, then 3 nirooha and 3 anuvaasana and last one is Anuvasana vasti.

(Ast. Hri. Su. 19-64)

ANUSHANGHIKA BHEDA

1. Yaapana vasti :—

It enhances bala (strength), shukra and maamsa (muscle-tissue). This is mostly employed in treating the vyaapats (complications) produced by excessive coitus. It can be given during all the seasons of the year. It increases life span, Kukkuta maamsa (Chicken flesh) and anda (eggs) should be added to Kwaatha (decoction), ksheera (milk), madhu (honey) ghritha (ghee), guda (Treacle) and maamsa rasa (Meat juice). Charaka has explained 26 vastis of this type. (Cha. Sid. 12-15)

2. Sidda vaasti :

This vasti keeps the disease away from the person.

3. Prasruta yogika vasti :

This vasti is given according to the age in vishishta pramaana (specific dose). Eight tolas can be given. Ksheera (milk), vasa, Taila (oil) prasannadi vasti, patolaadi vasti and vidangaadi vasti are mentioned in Charaka Siddhi Sthaana.

4. Dwaadasha Prasritik vasti :

The total vasti dravya pramaana is 12 prasriti. The example for this is Maadhutailik vasti. (Sus. Chi. 38/36,37,38)

According to Sushruta its is dose is as follows :

1. Saindhava (Rock salt) – 1 karsha.
2. Sneha (oily substance) – 3 prasriti.
3. Madhu (honey) – 2 prasriti

4. Kalka (paste) – 1 prasriti
5. Kwatha (decoction) - 4 prasriti
6. Prakshepa (dravya) - 2 prasriti

5. Paada heena vasti (Sus. Chi 35–10)

9 prasriti vasti Madhu (honey) and Taila (oil) (4 prasriti and 2 karsha) erandamoola (root of Ricinus communis) kwatha (4 prasriti) and 2 karsha. shathapushpa (1/2 pala, Saindhava (rock salt) (1 karsha) madanaphala (Randia dumetorum)-1

6. Teekshna vasti :

Teekshna oushadhaas like kshaara (Alkalies), mootra (urine) and ushna (hot) are used. This is a shodhana (elimination) vasti. Once if this vasti is given it will not come back.

7. Mrudu vasti :

This vasti can be given to baalaas (children) and vriddhas (old aged people). Madhura (sweet) skanda oushadhis with ksheera (milk) and mamsa rasa (meat juice) are given.

8 Pichcha vasti :

Pichcha vasti is given with a drug called as Shalmali Niryasa (Sus. Chi. 35–10, Cha. Si. 8–26). It produces sthambana (stoppage) of pichchasraava and jeevashonita (blood). It is also called sangrahi vasti (Constipating enema).

9 Raktavasti :

This is given to produce rakta (blood) in the body.

DRUGS

In vasti several drugs are used. They are Sthaavara (vegetable origin) Jangama (Animal origin) and vanaspati (vegetable origin). In Jangama vasti-ksheera (milk), maamsa meat) rasa, ghrita (ghee), eggs, mootra (urine) dravya, kohara, avana (salt), etc., are used, (Cha. Sid. 6-83).

I. Phala Oushadhis:

The drugs used in vamana are also used for · Asthaapan vsti.

1. Dhaamargava (luffa Aegyptiaca), 2. Ikshwaaku lagenaria vulgaris), 3. Jeemoota (Luffechinata), 4. Kruta vedana, 5. Madana phala (Randia Dumetorum, 6. Kutaj Holarrhena Anti Dysenterica), 7. Trapusha (cucumia sativa), 8. Hastiparnini.

II Sneha Dravyas:

Ghrita Taila, Vasa and Majja. (Cha. Sid. 1-64, 65)

II Mootra varga dravyas: (Mootra varga : urine group)

1. Avi mootra (Sheep urine), 2. Ajamootra (Goa't urine), 3. Go mootra (Cow's urine), 4. Maahisha mootr (Buffalo's urine), 5. Gaja mootra (Elephant's urine) 6. Ostra mootra (Camel's urine), 7. Ashwa mootra (Horse's urine) etc.,

Asthaapana and Anuvaasana Drugs: (Cha. Soo. 2-11 to 14)

The following drugs may be prescribed for Anuvaasan vasti to cure the vitiated vaata.

1. Patala (Stercospermum suaveolens)
2. Bilwa (Aegle marmelos)
3. Agnimantha (Clerodendrum phlomidis Lin)
4. Shyonaka (Oroxylum Indicum vent)
5. Kaashmari (Gmetina Arborea linn)
6. Shaalaparni (Desmodium gangeticum)

7. Prisniparni (Uraripicta Desv)
8. Bala (Sida cordifolia)
9. a) Nidigdika (Solanum Xanthocarpum)
   b) Swasdamstra-a variety of Tribulus Terrestris
10. Gokshura-a veriety of Tribulas Terrestrls
11. Brihati (Solanum indicum Linn)
12. Eranda (Ricinus comunis Linn)
13. Punarnava (Boerhaavia diffusa Linn)
14. Yava (Itordeum vulgure Linn)
15. Kulatha (Dolichos biflorus Linn)
16. Gudoochi (Tinospora cordifolia Linn)
17. Madanaphala (Randia Dumetorum law)
18. Kola (Zizyphus Jujubalaw)
19. Palaasha (Butea monosperma Kuntze)
20. Sneha (fats)
21. Lavana (salts), etc.

Aasthaapana Gana: (Cha. Soo. 4–25),

1. Trivrit (Oper wlina turpethum R.B.)
2. Bilva (Aegle marmelos coor)
3. Pippali (Piper longum linn)
4. Kushta (Saussurea lappac)
5. Sarshapa (Zorassica nigra koch)
6. Vacha (Acorus calarnus linn)
7. Kutaja (Holarrhena antidysentrica wall)
8. Shatapuspa (Foeniculum vulgare mill)
9. Madhuka (gycyrrhiza glabra linn)
10. Madanaphala (Randia dumetorum lam)

These 10 drugs are the adjuvants of aasthapana type of enema.

Anuvaasana Gana: (Cha. Soo. 4–26)

1. Raasna (Pluchea lanleolata oliver and Hiern)
2. Sura (Cedrus deodara lond)

3. Bilwa (Aegle marmelos corr)
4. Madanaphala (Randia Dumetorum)
5. Shatapushpa (Foeniculum Vulgare mill)
6. Raktapunarnava (Red veriety of Boerhaavia diffusa linn)
7. Shwetha punarnava (White variety of Boerhaavia diffusa linn)
8. Swadamstra (Tribulus terrestris linn)
9. Agnimantha (Clerodendrum phlomidis linn)
10. Shyonaaka (Oroxylum Indicum vent)

These 10 drugs are the adjuvants of anuvasana type of enema.

Madhura Skandha :

These are specially used in pitta vikaaras if given in sheeta (cold) dravyas (drugs) but if they are given alone, they are vaata hara, adding with ghrita (ghee) and madhu (honey).

1. Jeevaka (Orthis latifolia)
2. Rushabhaka
3. Jeevanthi (Wattakaka sorghum, Desmodium fimbriatum, Leptadena reticulata)
4. Veera (Salix tetrasperma)
5. Aaamalaki (Emblica officinalis)
6. Kaakoli (Lyvanga scandens)
7. Ksheera (kaakoli)
8. Abheeru
9. Mudgaparni (Phseolus trilobus)
10. Maashaparni (Termanus labialis)
11. Shaaliparni (Desmodium gangaticum)
12. Prushniparni (Uraria picta)
13. Asriparni
14. Madhuparni (Tinospora cardifolia)
15. Meda (Gymnema aurantiacum)

16. Mahaameda – (a variety of giant size of gymnema auranticum)
17. Karkaatakashringi – (Rhus Succedarea)
18. Sringaatika – Trapa bispinosa)
19· Gudoochi – (Tinospora cardifolia)
20. Chatra – 21. Atichatra –
22. Sravanī – (Sphaeranthus indicum)
23 Mahasravani – (a big size of Sephaeranthus Indicum)
24. Alamvusha – 25. Sahadevi – (Vernonia Cineria)
26. Viswadeva– 27, Shukla– 28. Ksheerashukla-
29. Bala – (Sida cardifolia)
30. Atibala – (Sida rhombifolia)
31· Vidaari – (Puraria Tuberasa)
32. Ksheera–Vidaari (Ipomoeadigitata)
33. Kshudrasaha – (Phaseolous Trilobus)
34. Mahaasaha – Terimnus labialis)
35. Vrishyagandha – (Argyrea Speciosa)
36. Aswagandha ' withiania somniere – 37. swetha –
38· Rakta–punarnava – (Boerhaavia diffusa linn)
39 Brihati – (Solanum indicum)
40. Kantakaari – (Solanum xantho carpum)
41. Eranda – (Ricinus communis)
42. Gokshura- (Tribulus Terrestris) 43. Sambarsha–
44. Shathavari – (Asparagus recemosus)
45. Shathapuspa – (Foeniculum–vulgare)
46. Madhuka pushpi – (Bassica latifolia)
47. Madhuyasti – Glycyrrhiza glabra)
48. Madhoolika – 49· Mridweeka –
50. Kharjoora – Phoenix dactylifera 51. Parooshaka
52· Atmagupta – (Mucuna prurita)
53, Puskarabeeja – Inula Recemosa)
54. Kaseruka 55. Rajasheruka –

1. Anus exudes blood and pitta of different colours.
2. It comes out with greater force and many frequencies.

3. Patient gets fainting.

TREATMENT :-

1. Enema of goats milk - prepared with green stalks of silk cotton tree and ghee.
2. Affusion of the Anus. 3. Applications of cold and sweet drugs as mentioned in Rakta pitta.

Complication of Yaapana Vasti (Ch. Sid. 12/50 & 57)

Yaapana Vasti is a type of Nirooha vasti. During the course of treatment one must abstain from coitus. Incase one refuse to adopt the same he will get complications. So also when excessive Yaapana vasti is given then it produces the following signs and symptoms. 1. Oedema
2. Haemorrhoids 3. Dysepsia 4.Cutting pain around the Anus. 5. Anaemia 6. Fever 7. Pain
8. Diarrhoea.

TREATMENT : 1. Administer digestive drugs and food.
2. Milk 3. Seedhu 4. Dashamoolarist
5. Digestion stimulating gruels etc.,

PRAVAAHIKA Ch. Sid. 7-40 to 42

When too many doshas are aggravated if a mild and insufficient medicat d enema is given. Such a patient if Oleation and sudation procedures are also adopted previouly. One vasti will stir the morbid and vitiated doshas and eliminates only partially. As a result of that the diarrhoea will be produced.

Signs and Symptoms :

The patient will have loose motion and swelling of the bladder and the rectum or from asthenica of the shanks of the thighs.

Line of Treatment :

1. Sudation 2. Inunction 3. Evacuative enema medicated with eliminatory drugs and drugs conducive to correct peristalsis. 4. He should be put on diet as pretty diet adopted in purgation theraphy.

(Ch. Sid. 7/43 to 46).

Sirorti

To a person who is week, hard bowelled and suffering from severe morbidity to such a person if an enema is given which is too thin, mild, cold or insufficient quantity, it gets blocked by the morbid doshas. It also blocks and obstructs the movement of vaata and it gets locked up in the head (Cranium).

Signs and Symptoms :

1. Regdity in the neck 2. Cutting pain in the throat 3. Deafness 4. Tinnitus 5. Coryza 7. Agitation of the eyes.

Treatment :

Inuction with oil and rock salt (Abhyanga)
2. Insuffalation or Nasal medication (Nasya)
3. Drugs and diet which induce peristalsis 4. Oleation
5. Enema

(Ch. Sid. 7/47 to 53)

Angarti .

When a person is subjected to excessive dose of Enema Therapy, without previously subjecting him for Oleation and Sudation Therapy, it produces excessive elimination.

Signs and Symptoms

1. Regidity in the intestinal tract 2. Upward peristalsis

3. Obstruction to vaata in his limbs. 4. Severe types of pain–Girdle, pains–Pricking; pain–breaking; pain–throbbing; pain stretchingpain.

Treatment :

1. Anointed with oil and rock salt. 2. Affused with hot water 3. Sudation with a) Decoction of Castor plant b) Hot bed Sudation 4. Evacuative Enema–prepared with barley, black gram, Jujube and the 2 kinds of penta radices in 512 tolas of water and reduce it to 1/4th of its original quantity and mix it with bael, warm oil and salt. 5. Immersion bath in a tub 7. Patient must take food 7. Anuvasana vasti must be given with glyceryizaglabra or oil medicated with bael.

Parikartika :

(Ch. Sid. 7–54 to 75).

When an unctuous, acute and excessive dose of vasti is given to a patient who is soft bowelled and suffering from slight vitiation of the doshas, it precipates the evacuation of doshas leading to 1) Shooting pain in the Abdomen 2) Pricking pnins in the Sacrum 3) Pricking pains in the Groins, bladder and pain below the region of Navel. 4) Constipation 5) Frequent urge but scanty evacuation of faeces.

Treatment :

1. Enema- (vasta) as Prepared with milk and sweet anp cooling drugs, such sugar cane juice. 2. It should be given withpasteof glycerryhiza glabra and seed of Seasamum Indicum 3. Patient must be kept on milk diet.

OR

4. Enema – Prepared with milk calophany, liquorice, Indian ashtree, Kardama and Indian beribery. 5. Before the above Enema patient must take acid and soft diet.

Parisrava

(Ch. Sidd. 5–58 to 62.)

If an Enema which is acidic, or hot or acute or salt is given to person who is suffering from pitta disorder, it irritates, injures and inflammes the anal tract and produces the following Signs and Symptoms :–

Nirooha Varga :

(Sus. Chi. 38–24 to 28).

1. Ksheeras .... (Milk) 2. Aamlavarga — (group of drugs
of Acid taste) 3. Mootra — (Urine) 4. Sneha —
(Unctuous material) 5. Kwaatha — (decoction)
6. Maamsarasa — (Meat Juice) 7. Lavana — (Salt)
8. Triphala :– Abhaya – (Terminalia chebula)
Vibheetaki – (Terminalia belerica) Analaki – (Emblica officinalis) 9. Madhu — Honey 10. Shata pushpa —
(Foeniculam vulgare) 11. Sarshapa — (Brassica Nigra)
12. Vacha — (Acorus calamus) 13. Elaa — (Elettaria-cardaniomum) 14. Trikatu: Shunti — (zingiber officinalis
Hippli — (Piper longum) Mareecha — (Piper nigrum)
15. Raasna — (Vanda Roxburghiana) 16. Sarala — (Pinns
Klasia) 17. Devadaaru — (Cidrus deodara)
18. Haridra — (Curcuma longa) 19. Hingu — (Ferula
asfoetida) 20. Madhuyasthi — Glycyrhizaglabra)
21 - Kushta — (Costis speciosus) 22. Samshodhana gana)
(Eliminative group of drugs) 23. Katuka — (Picrryzakurora)
24. Sharkara — (Sugar) 25. Mustha — (Holostemma
annulare) 26. Usheera — (Vetiveria Zizanioides)
27. Chandana — Santalum album) 28. Karpoora — (Dryobalanops aromatica) 29. Manjista – (Rubia cardifolia)
30. Madanaphala – (Randia dumetorum)31. Chanda – (Santalum album) 32. Trayamaana – (Delphinium zahil
33. Rasaanjana – (Medicament prepared out of Berbaris
Aristata.) 34. Bilwa majja – (Aegle marmelos)

35. Yavaani 36 Phalinivarga 37. Indrayava-Kutaja (Seed of Holarrhena Antidysentrica) 38. Kaakoli 39. Ksheera-kaakoli 40. Jeevaka 41. Rrushabhaka 42. Meda 43. Mahaa meda 44. Vriddhi 45. Madhoolika.

NIROOHA DRAVYAS :- (Vagbhata)

1. Madanaphala-(Randia Dumetorum)
2. Kutaja-Hollarohena antidysentrica
3. Kushta-Costus Speciosus
4. Devadaali-Luffa echinata
5. Madhuyashti-Glycyrrhiza glabra
6. Vacha-Acorus calamus
7. Dashamoola
    1) Bhiwa-(Aegle marmelos)
    2) Agnimantha-(Clerodendron plylomidus)
    3) Shyonaka-(opoxylum indicum)
    4) Kaasmuri-(Gmetimaarboria)
    5) Paatal-(stereospermum suaveolens)
    6) Shaalipurni-(Dasmodium gangaticums)
    7) Prushnipurni-(Uraria picta)
    8) Brihati-(Solanum indicum)
    9) Maha brihati (a big variety of solanum Indicum)
    10) Gokshura-(Tribulus terrestris)
8. Devadaaru-(Cedurs deodara)
9. Raasna-(Vanda Roxburghiana)
10. Yava-(Hordenm vulgare)
11. Shatapuspa-(Foemiculum Valgari)
12. Krutavedana
13. Kulatha-(Dolichos biflorus)
14. Madhu (Honey)
15. Lavana (Rock salt)
16. Trivrit-(Operculina turpetham)

PERSONS FIT AND UNFIT FOR VASTI :

(Reference : Cha. Si. 1-3, 3-3). (Vasti–Yogyaogavichaara).

Except for a few vastis, all the persons can be given vasti in all seasons. A person who is fit for a particular vasti should be decided beforc giving the same. Charaka before giving the details of vasti, has made it clear that a vyaadhi (disease) which gets cured by vastikarma, is cured for ever. In some cases, it will not be cured. So to confirm this statement he has given an instance that due to Meda and Kapha, vataavarodha will occur, resulting in pain, anasaarca and loss of sensation, etc., In such cases if snehavasti is administercd, then, it enhances the obstructions and increases the symptoms.

PERSONS UNFIT FOR NIROOHA VASTI : (Anaasthaapya)

Cha. Sid. 1–57, 58 and 2–14
Sus. Chi. 35–21
Ast. Hri. Soo. 10–456

	Charaka	**Sushrutha**	**Vagbhaata**
1. Ajeerna (Indigestion)	+	+	—
2. Atisnigdha (too much unctuousness)	+	—	+
3. Peetasneha (Consumed the unctuous material)	+	—	—
4. Utkrushta dosha	+	—	—
5. Alpaagnl (less digestive fire)	+	+	—
6. Atidurbala (too much week)	+	+	+
7. Atikrusha (too much emaciated)	+	+	+
8. Adhmaana (Abdominal distension)	+	—	+
9. Alasaka (A type of Indigestion)	+	—	—

	Charaka	Sushrutha	Vagbhata
10. Peetodaka (Individual consumed water)	+	—	—
11. Prasakta chardhi (Afflicted with Vomitives)	+	+	+
12. Prasakta nishteeva (Afflicted with Spitting)	+	—	+
13. Bheeta (fear)	+	+	—
14. Bhuktabhakta (with food or without)	+	—	—
15. Baddha gudodara (Intestinal obstruction)	+	—	+
16. Krutanasyakarma (After errhine Therapy)	+	—	+
17. Kassa prasakta (one who is afflicted by cough	+	+	—
18. Krudda (Enraged)	+	—	—
19. Yantiklaanta	+	—	—
20. Kshudhaarta (Afflicted with hunger)	+	—	—
21. Trushnaartha (thirsty)	+	+	—
22. Vanula	+	—	+
23. Virikta (Undergone Purgation Therapy)	+	—	+
24. Matta (Intoxicated)	+	+	—
25. Moorchita (unconsciousness)	+	+	—
26. Swasaprasakta (Afflicted with Dyspnoea)	+	+	+
27. Hikkaprasakta (Afflicted with Hiclagh)	+	—	+
28. Dakodara (A Variety Ascitic)	+	—	+
29. Vishoochika (gastroenteritis)	+	—	—
30. Amadosha (A type of Indigestion)	+	—	—
31. Aamaatisara (colitis)	+	—	+
32. Alpavarcha (less faeces)	—	—	+

ENEMA THERAPY (VASTI KARMA)

	Charaka	Sushrutha	Vagbhata
33. Arshas (Piles)	+	+	+
34. Aamaprajata (Dianhoea)	+	—	—
35. Madhumeha (Diabeties mellitus) and Prameha	+	+	+
36. Kushta (Skin disease including leprosy)	+	+	+
37. Paandu (Anaemia)	—	+	—
38. Bhrama (giddiness)	—	+	—
39. Aarochaka (Anorexia)	—	+	—
40. Unmaada (Insanity)	—	+	—
41. Shokagrastha (Afflicted with Sorrow)	—	+	—
42. Sthoulya (obesity)	—	+	—
43. Kantashosha (Dryness in throat)	—	+	—
44. Kshathaksheena (injured and Emaciated)	—	+	+
45. Saptamaasagarbhini (Seven month pragnant woman)	—	+	+
46. Baala (children) & Vriddha (old aged people)	—	+	—
47. Shooteapaayu (oedema in Anus)	—	—	+
48. Shopha (Oedema)	—	—	—

The following are the complications produced after the administration of Vasti :-

It produces dooshodi, (oedema) roga. Before the administration of vasti, sneha and sweda are indicated. Before vasti, abhyanga (Anointing of sneha) is contraindicted (Cha

Sid. 2-15) as it produces the utklesha of doshas, but baahya (external application) sneha and sweda (fomentation) to kati prushta, srik, sroni, vankshana, vasti pradesha etc., are advised. Abhyantara sneha (internal administration of sneha) produces dhushyodhara. (a Variety of Ascitis) Vasti is helpful to a person who is tired after riding. If a vasti is given to a weak person, kshobha (Provocation) will be produced, provided he has no sahanashakti (resistance power) and he will develop swaasakrichrata (dyspnoea) due to vitiation of praana vaayu. The person may die or he may go into a stage of klama (exhaustion). For a krusha (lean emaciated) person, brumhana vasti may be given. After jalapaana or bhojana (food) if vasti is given it produces utklesha of doshas and thereby vikaraas will be produced. The exception is anuvaasana vasti.

After the course of vamana or virechana if vasti is to be administered then owing to the rookshata (dryness) produced in the body, the properties of after effects of kshaara (Alkali) develop. If anuvaasana vasti is given in kruddhavasta (enraged state) and bhahyavastha (feared state) then the vasti will go up and mada, intoxication (coma) moorcha and samgnanaasha (unconsciousness) will be produced by Hridayopaghaata. Injury to Heart. In chardi (vomiting) nishteevana (spitting) swaasa (Dyspnoea) and kaasa (cough) the prakupita vaata will be there in the urdhwabhaaga (upper part of body) so the vasti goes up, if it is given.

In baddhagudodara, chidrodara, dakodara (Varieties of Ascitis) adhmaana, if vasti is given, it produces praananaasha or death. In Baddagudodara, there will be sammorcha of doshas and in chidrodara there will be chidra or perforation in the antraas (Intestine) and generally, there will be distension (adhmaana). Due to chidra (perforation) the drava (fluid) will move outside and produce peritonitis (prakshobha). In such conditions, if vasti is given then it enhances the prakshobha and kills the person by producing swaasa-krichrata (dyspnoea). In alasaka, there will be stoppage of either vamana (vomiting) Virechana (purging). With the reasult there will be adhmaana (Abdominal distension). In Vishoochika, there will be chardi (vomiting) and atissara (Diarrhoea). So there will be aamadosha. In such avastha if vasti is given it enhances and produces aamadosha and increases the disease. In kushta (Skin disease and leprosy) and madhumeha (Diabeties mellitus) if vasti is given it will enhance the vyadhi (disease).

INDICATIONS FOR AASTHAAPANAVASII : (Aasthapya) :-

The following diseases are eligible for the administration of vasti :-

	Charaka	Sushrutha	Vagbhata
1. Sarvanga roga (diseases affecting all parts of body)	+	+	—
2 Ekaanga roga (disease of a part of body)	+	+	—
3. Kukshi roga (Diseases of lower Abdomen)	+	—	+
4. Vaata sangha (Obstruction to vaata)	+	+	—
5. Mootra sangha (obstruction to urine)	+	+	—
6. Mala Sangha (constipation)	+	+	—
7. Shukra Sangha (obstruction to semen)	+	—	+
8. Bala Kshaya (loss of strength)	+	—	—
9. Maamsa kshaya (loss of muscle tissue)	+	—	—

		Charaka	Sushrutha	Vagbhata
10.	Dosha kshaya			
11.	Sukra kshaya (loss of semen)	+	+	—
12.	Aadhmaana (Abdominal distension)	+	+	+
13.	Anga supti loss of sensation in organs)	+	—	—
14.	Krimi koshta (worms of Alimentary Tract)	+	—	—
15.	Udaavartha (Misperistalisis)	+	+	—
16.	Shuddaatisara (Diarrhoea)	+	+	+
17.	Paravabheda (Pain in joints)	+	—	+
18.	Abhitaapa (Heat)	+	—	—
19.	Pleeha dosha (disease of spleen)	+	—	—
20.	Gulma (Abdominal Tumour)	+	+	+
21.	Shoola (pain)	+	+	+
22.	Hridroga (Heart disease)	+	—	—
23.	Bhagandara (Fistula in Ano)	+	—	—
24.	Unmaada (Insanity)	+	—	—
25.	Jwara (Fever)	+	—	+
26.	Bradhna	+	+	+
27.	Shirah shoola (Head Ache)	+	+	—
28.	Karna Shoola (Ear Ache)	+	—	—
29.	Hridaya Shoola (Heart pain)	+	+	—
30	Paarswa shoola (Pain in sides of chest)	+	—	—
31.	Prushta shoola	+	—	—
32.	Vepana (Tremor)	+	—	—
33.	Kati shoola (Pain in the Hip)	+	—	—
34.	Aakshepa (Convulsions)	+	+	—
35.	Angagourava (Heavyness in the body)	+	—	—

	Charaka	Sushrutha	Vagbhata
36. Ati laghava (Too much lightness)	+	—	—
37. Rajah kshaya (Amenorrhoea)	+	+	+
38. Vishamaagni (impaired hunger)	+	—	—
39. Spik shoola (Pain in the Buttocks)	+	—	—
40. Jaanu shoola (Knee ache)	+	—	—
41. Jangha shoola (Pain in the calf)	+	—	—
42. Uraha shoola (Chest pain)	+	—	—
43. Gulpha shoola (ankle pair)	+	—	—
44. Parshni shoola	+	—	—
45. Prapad shoola	+	—	—
46. Yoni shoola	+	+	—
47. Baalau shoola	+	—	—
48. Anguli shoyla aching fingers	+	—	—
49. Antra-Koojana (Inteshinal sounds)	+	—	—
50. Adhimantha	—	+	—
51. Arshas (Piles)	—	+	—
52. Asmari (Urinary stones)	—	+	+
53. Sthana shoola (Pain in the breast)	+	—	—
54. Danta shoola (Tooth Ache)	+	—	—
55 Nakha shoola (Pain in Nails)	+	—	—
56. Parshwaasthi shoola (Pain in bones of sides)	+	—	—
57. Shosha (emaciation)	+	—	—
58. Sthamba (Seffness)	+	—	—
59. Parikartika (Cutting pain in Anus)	+	—	—

	Charaka	Sushrutha	Vagbhata
60. Vaatavyadhi (disorders of vaata)	+	—	—
61. Jwara (Fever)	--	+	—
62. Timira (Fainting)	+	+	+
63. Pratishyaya (Coryza)	--	+	+
64. Ardita (Facial paralysis)	+	+	—
65. Pakshaagatha (Hemiplegia)	+	+	—
66. Shurkarashoola	—	+	—
67. Upadamsha (gonozzohea)	—	+	+
68. Vaatarakta (gout)	—	+	+
69. Sthanya kashaya (Loss of breast Milk)	—	+	—
70. Manya graha (Stiffneck)	+	+	—
71. Hanugraha (Lack Jak)	+	+	—
72. Moodhagarbha (obstructed labour)	—	+	+
73. Mootra krichra (difficult Micturation)	—	+	—

(References : Ch. 2-16, Sus. Chi. 35-5, A.H. Soo 19-2, 3).

ENEMA THERAPY (VASTI KARMA)

PERSONS UNFIT FOR ANUVAASANA VASTI :-

(References : Cha. Si. 2-17
Sus. Chi. 35-22
Ast. Hri. Soo. 19-7 and 8)

Paandu (Anaemia) Kamala (Jaundice) Meha, Peenaasa (Coryza Niranna, Pleeha (Spleen enlargement) Vitbhedi, Atisaara (Diarrhoea) Gurukoshta, Kaphodara Abhishyandi (Conjunctivitis) Krushasthoola, Krimikoshta (Intestinal worms) Aadyavata (Gout) person who has consumed poison (Gara visha sleepada (Elephentiatis Galaganda Apachi (Scrofula) etc.

ANANUVASHYA :-

	Charaka	Sushruta	Vagbhata
1. Anasthapya (Who has not given Asthaapanavasti)	+	+	+

	Charaka	Sushrutha	Vagbhata
2. Abhukta bhakta (Just taken fook)	+	—	+
3. Arsha (Piles)	+	—	+
4. Arochaka (Anorexia)	+	—	—
5. Apachi (Scrofula)	+	—	+
6. Navajwara (Recent Fever)	+	—	—
7. Paandu (Anaemia)	+	+	+
8. Kaamala (Jaundice)	+	—	+
9. Prameha (Urinary disease)	+	+	+
10. Mandaagni (Dyspepsia)	+	—	—
11. Durbala (Weak)	+	—	—
12. Pleehodara (Abdominal Spleenic enlargement)	+	+	+
13. Kaphodara (Variety of)	+	+	+
14. Urusthamba	+	—	—
15. Varchabheda (Diarrhoea)	+	—	+
16. Vishapeeta (Person consumes Posion)	+	—	+
17. Garapeeta (Toxicosis)	+	—	+
18. Kaphabhishyanda (Conjunctivilis)	+	—	+
19. Gurukoshta	+	—	+
20. Sleepada (Elephentiasis)	+	—	+
21. Galaganda (goitre)	+	—	+
22. Krimikoshta (Intestinal worms)	+	—	+
23. Kushta (Skin disease and leprosy)	—	+	+
24. Sthaulya (Obesity)	+	+	+
25. Peensa (coryza)	+	+	+
26. Krusha (Emaciated or lean)	+	+	+

VASTI YANTRA VICHAARA

The Yantra or instrument for giving vasti consists of 2 parts :- (1) Vasti Netra and (2) Vasti Putaka.

(1) VASTI NETRA :- (Netra = Nozzle or canula)

The general meaning of Netra is eye, but here netra means nalika (tube). Netra is to be fixed to Vasti putaka and used. This is manufactured from Gold, Silver, Copper Tin and Bronze metal. Gold was being used by old kings for bhojana (meal) paana (drinking) Aasana (seat) etc., so the netra. then, was of gold rather than other metals, the netra can also be prepared from Vruksha (trees) darta (Dental) Shringa (Cows horn) Vriksha sara, etc.

PRAMAANA OF VASTI NETRA :-

(Measurement) of Vasti Netra).

Charaka has stated that the length of the netra for children up to 6 years is 6 angulas, upto 12 years 8 angulas, for 20 year and old persons 12 angulas. Befor one year and after 20 years, the pramana has not been mentioned. After 6 years 1/3 angula of length must be increased for every one year upto 12 years (i. e. for 7 years 6.1/3 angula of length must be increased for every one year upto 12 years and after 12 years 1½ angula must be raised).

PATIENTS AGE		**LENGTH OF NETHRA IN ANGULAS**
1-6	—	6
7	—	6.1/3
8	—	6.1/3
9	—	7
10	—	7.1/3
11	—	7.2/3
12	—	8
13	—	8½
14	—	9
15	—	9½
16	—	10
17	—	10½
18	—	11
19	—	11½
20	—	12
above 20	—	12

PRAMAANA OF VARNA VASTI NETRA (Su. Chi. 35-6)

The pramaana of vrana vasti netra is 18 angulas (13½") in length. The hole or Chidra is of the size of a Green gram. It Is used in visualising the Vranas (Ulcers).

PRAMAANA OF UTTARA VASTI : (Cha. Sid. 9-50, 51).

The netra of Uttara Vasti is called Pushpa netra. This should be prepared either with gold or silver. Its that of gopuchcka Samanvitam and maalati pushpa, the Vrittagra chidra will allow sharshapa. This must be Slaskhna or rigya. It must be 12 angulas. Sushrusta has advocated 14 angulas. Its Chidra must be of the shape of Sarshapa. It consists of only 2 Karnikas. In some books 3 Karnikas are also mentioned. Its shape is that of Urinary Catheter (Moorta-shalaka) The front size of the netra must be of the size of the hole of either penis or yoni.

NETRA DOSHA : (Cha. Sid. 5-4,5 Sus. Chi 36-6 to 9).

When the Vasti netra is not in good condition then it produces the following doshas. It must be free from the following doshas :-

1) **Hrasvata** :- If the Vastinetra is too short the vasti dravya will not reach the pakwashaya (largegnt). The netra must be 9" (12 angulas). The length of guda (Rectum) is 4", so the length must be more than 4".

2) **Deerghata** :- If the Vastinetra is too big then vasti dravya (drugs) will go beyond the pakwaashkaya. (Largegnt).

3) **Tanuta** :- When it is thin it produces **Kshobha.** If the Circumference is less, the dravya (drugs) will not go inside then on prapeedana it may produce Kshobha.

4) **Sthoolata** :- If the netra is too big it produces Karshana in the guda. (Dryness in Rectum).

5) **Jeeranata** :- If the dhaatu used for preparing netra is old, it produces kshata of the Guda (Injury to Rectum).

6) **Shithila bandhanata** :- If the netra is not fixed properly to Vasti putaka then the dravya (drug) will come outside.

7) **Parshwachidra** :- The chidra of netra should be in the middle. If the chidra is in the Parshwa (side) it produces leakage.

8) **Vakrata** :- The netra must be straight. If it is vakra then the gati (movement) of the vastidravya will also become vakra (irregular).

ENEMA THERAPY (VASTI KARMA)

VASTI PUTAKA .- (Ch. Si 3–10 to 12, Sus. Chi. 35-13, 14).

Vastiputaka is prepared from Maahisha (Buffalo) harini (Deer) etc., Its shape is oval. It should be free from holes and dirty smell. Bhaavana of kashaaya (decoction) and taila (oil) should be given to it. The skin must be smooth. It should be free from germs,

DOSHAS OF VASTI PUTAKA :-

There are 8 doshas of Vasti putaka :-

1. **Vishama** :- The aakara (shape) of putaka must be uniform or else during peedana (Pressing, Sqeezing) its gati (Movement) will become vishama (fluctuating).

2. **Maamsala** :- If the putaka is having maamsa (Muscle tissue) it produees visra gadha or offensive smell. So it should be free from maamsa (Muscle tissue) (Cha. Sid. 5-6-, 7).

3. **Chinna or chidrayukta** :- It should be free from holes or else the drava used in the process will come out.
4. **Sthoola** :- If the vasti is sthoola it does not push the drava (fluid) properly and the grip will not be proper.
5. **Jaalayukta** :- Vasti must be free from jaalas, as it produces leakage. (Jala = Asdastomris) or net like structures in vasti).
6. **Vaatala** :- Excess of vaayu should not be present inside the vasti.
7. **Snigdha (unctuous)** :- Snigdha vasti will slip from the hand. So it is not worth using.
8 **Klinnata** :- The kledayukta vasti will be difficult to pass through further. So the vasti must be prepared with pure and clean skin of animals (klinna = wet).

THE PREPARATION OF VASTI YANTRA :-

For the best variety of vastiputaka the Mootrashaya (Urinary bladder) must be selected. It must be inverted and the vastiputaka is kept in between 2 karnikas of netra and it is bound together. Heat the shalaaka of loha (metal) give a taapa (heat) to the chidras (holes) and then bind It properly. Thereafter invert it and use it for administering vasti, The enema can be kept on the side and the rubber tube is attached to it, in case of the application of Kashaaya vasti. (Kashaaya = Decoction).

In case of sneha (unctuous) vasti. glycerine syringe may be used to administer the vasti.

THE METHOD OF ADMINISTRATION OF VASTI :

1. Aasthaapana vasti : (Nirooha vasti).

The poorva, karma **Preoperative** Pradhaana karma (operative) and **Paschaat** karma (Postoperative) of asthaapana vasti are explained in the next page.

POORVAKARMA :- (preoperative procedure).

Charaka has explained this in the third chapter of Siddhisthana. The following things should be taken into cosideration of vasti .-

1) Dosha 2) Oushadha (Medicine) 3) Desha 4) Kaala (time) 5) Saatmya (Homologation) 6) Agni (Digestive fire) 7) Satva (Mind) 8) Oka 9) Vaya (age) and 10) Bala (strength).

(Charaka Soo. 15th 28th chapter & chi 28th).

1. DOSHAVICHARA :-

The specific and best treatment for vaata dosha is vasti. Vasti is also good and effective in cases of Kapha and pittha diseases. It is for the physician to decide. He should decide the actual stage of doshas i. e whether they are in the decreased or aggravated condition, samata adhodehagamana (moving towards lower part of body) urdhwa dehagamana (moving upwards) tiryakgamana (moving different direction) Koshtashritha or shakhashritha, madhyama margashritha, pradeshagamana, swadeshagamana, paratantra (dependent) swatantra (independent) amshamsha vikalpana, etc.. and then decide the exact type of vasti to be given to the patient.

In case of uttamanga doshas (Urdvagamana) to bring the praanavaayu to saamyavastha the shamana (palliative) anulomana, urdhwanulomana etc , are to be adopted. In case of urusthambha. kapha and ama are located in the janu (knee) hence vasti must be used. If there is Rasagatha roga (disease assoeiated with chyle) with sarvadeha lakshanas (symptoms all over the body) then administer deepana (digestive) Pachana (assimilating) oushadhas (drugs) or else administer maatra vasthi. In case of rakta doshas (blood disease) shamana vasti, varnyavasti, balya vasti, raktavasti and in maamsa gata doshas shastra (instrument) kshara (alkalies) and agnikarmas must be adopted. In maamsagata vaata, brumhana vasti is beneficial.

In diseases of medas, lekhana vasti, karshana vasti. etc. are useful. In diseases of asthi (Bone) like asthigatavath the vasti of tiktasamyuktaghritha (ghee) ksheera (milk) will be of much use. The diseases of majja (Bone marron) respond well to swaadu (sweet) and tikta (bitter) skanda dravyas, shamana (palliative) and brumhana vastis are useful.

ENEMA THERAPY (VASTI KARMA)

In sukragatha doshas vajeekarans vasti is useful. If vaata is predominant In aamashayagatha rogas (diseases of stomach) vasti is not good but the treatment for kapha is very very useful, as the sthaana (place) is kapha. In pakwaashaya (lergegust) if kapha is there, then ushna (hot) gomutra (cows urine) yukta vasti must be given. In case of pittasamshritha dosha in pawashaya (largegut) administer vasti with ksheerayukta (ksheera = milk) oushadhis (drugs) and madhuraoushadha (sweet mediciens) siddha anuvasana vasti. In swatantra (independent) and paratantra (dependent) vyadhis (disease) the aavarana will be divided by the presence of anya doshas (other disease). In pranavrita samaana vaayu wherein gadgadatva, mookatva and Jadatva are there, yaapana vasti or chaturasneha vasti will be good.

In case of udaaravrit, apaana swaasa (dyspndea) chardi (vomiting) lakshanas will be found. So, in such cases, vasti and anulomanam drugs have to be used.

Doshas, whether they are in Aama or saama avastha (state) must be decided. If they are in Aamavastha peya (gruel) prepared with amla (acid) trikatu lavana (salt) must be given. When the individual is having Aamadoshas. then vasti should not be given. (Cha. Sid. 8-23). So in aamavata and urusthamba vasti must not be used.

Vastis should be selected according to the doshas. For vaata dosha vasti consisting of madhura (Sweet), amla (Acrid) and lavana dravyas (salt drugs). For pitta dosha madura (sweet), tikta (bitter) and kashaya (Astringent) dravyas (drugs) and for kapha dosha katu (pungent), tikta (bitter) kashaya (Astringent) vastis must be given. (Cha. Sid. 8-23, 24, 25) So also in case of vaata dosha, snigdha (unctuous), ushna (hot), and maamsa rasa (meat juice) yukta nirooha vasti must be given. In pitta dosha madhura (sweet) sheetha (cold) and ksheera yukta (milk) vastis and in case of kapha dosha gomutrayukta (cow urine), katu (pungent) kshaara (alkali) teekshna oushadha (drugs) vastis are indicated.

According to the type of doshas, the sankhya (number) of vasti will be decided. (Cha. Sid. 3–19 and 1–25) Vaata-9 to 11 Pitta – 5 to 7, Kopha – 1 to 3.

II MEDICINE (Oushadha)

The measures that are being adopted in a byanthara oushadha paana (internal administration of Medicine) must also be adopted here. The following things must be borne in mind especially while selecting the drugs (Sus. Chi 53) 1. Tarunatva 2. Vriddhatva 3. Swarasaadi kalpana yoga 4. Shushkalvaand ardatva 5. Rasa veerya (taste potency) vipaaka prabhava.

a) **Aamata** :-The drug which is used in vasti must not be in the stage of Aama, i.e. to say sneha (unctuous), Kwaatha maamsa rasa (meat juice) etc., must not be prepared in kharapaaka. The sneha (unctuous material used should also be in kharapaaka. The khatha (decoction) must be prepared and and reduced.

b) **Heenata** :-The oushadhi (medicine) must be taken in suitable and mentioned dose or else it produces ayogya lakshanaas.

c) **Atimatrata** :- If the medicine is taken more than the mentioned dose it produces klama (Exhaustion), adhmaana (Abdominal Distension), atisara (Diarrhoea) etc.,

THE MAATRA OF NIROOHA VASTI ACCORDING TO AGE : (Maatra-Dose)

(References : Sus. Chi. 36-18, Cha. Sid. 3-31, 32,
Vag. Soo. 19-18, 19)

Vayah or age	Charaka Maatra in prasriti	Vagbhata Maatra in Prakunchi	Maatra in Total
1	½	1	4
2	1	2	8
3	1½	3	12
4	2	4	16
5	2½	5	20
6	3	6	24
7	3½	7	28
8	4	8	32
9	4½	9	36
10	5	10	40
11	5½	11	44
12	6	12	48
13	6½		56
14	8		56
15	9		72
16	10		80
17	11		88
18	12		96
19	13		96
20	14		100

12 prasruit is the maximum pramaana for a nirooha vasti. Sushruta has given the pramaana (dose) of asthaapana vasti as 2, 4 and 8 prasrutis respectively for Heena, madhyama and

uttamamatras. Sharangadhara has mentioned the uttamamaatra for nirooha vasti as 1¼ prastta (80 tolas), madhyama maatra as one prastha (64 tolas) and Heena maatra as 1 kudava (48 tolas). (Sha. Utt 6-3).

SNEHAMAATRA IN VASTIDRAVYAS :- (Unctuous material in enema solution) :- In niroohavasti the maatra of sneha (unctuous material) is ¼th of Kwaatha and in swastya (healthy person) and pitta pradhaana dosha it is 1/8th and in kaphapradhaana 1/8 of sneha and in all types of doshas and swastha 1/5th of sneha must be taken. This is the pramaana (dose) of dwaadasha prasriti i.e. vaata-3 prasritis pitta-2 prasritis and kapha-1½ prasritis.

Ati-sheetata and ati-ushnatha :- (Cha. Sid 3-20, Sus. Chi 36-19). The vastidravya must neither be too cold nor too hot. If too cold vasti is used it enhances vaata and produces vibandha (constipation), adhmana (Abdominal distension) and sthamba (stiffness). If too hot vasti is used, it produces moorcha, daaha (burning sensation), atisaara (diarrhoea) and it also increases pitta.

Ati-teekshna and ati-mriduta :-

(Cha. Si. 3-20, Sus chi 36-19).

Atiteekshna oushadhis produce atisara (diarrhoea) moorcha etc., Atimridu oushadhis produce vibandha like sheeta vasti dravyas.

Ati-snigdhatha and Atirookshatha :-Atisandra dravya will not come out easily and quickly while atidravya vasti produces ayogya lakshanaas i.e. it will come out quickly and shodhana (elimination) will not occur properly.

Brumhana vasti :- It should not be given to tho following persons :-Those who are suffering from kushta (skin disease) medoroga Kshataksheena, shosha (emaciated), moorcha, atyanta durbala (too much weak) and to whom shodhana (eliminative) is already done for such persons shodhana (eliminative) vasti should not be given to persons already undergone shodhana therapy (Cha. Sid. 1-36, 37)

The method of preparing vastidravya is as follows :-

1. Add madhu (honey) and saindhava (rock salt)
2. Add sneha (unctous material) and
3. Add kalka and mix (Kalka-paste)
4. In the end add Kwaatha (Decoction)

5. There is a special method of heating the vastidravya. The vessel containing water should be kept first on agni (fire) and inside this vastidravyapaatra (paatra-vessel) is to be kept and boiled i.e. it should not be heated directly. Wherever kalka (paste) has not been mentioned 'pooti-yavanyaadhi' kalka must be added, which consists of the following drugs:-

1) Madanaphala-Randia dumetorum, 2) Ajawaan-, 3) Bilva-Aegle marmelos, 4) Vacha-Acorus calamus, 5) Kushta-Costus speciosus, 6) Shatapushpa-Foeniculum vulgare, 7) Mustha-Holostemma annulere, 8) Pippali-piper, longum 9) Ghritha-Ghee, 10) Taila-Oil, 11) Guda-Jaggery or treacle, 12) Madhu-Honey, 13) Lavana-(Saindrava lavana)-Rock salt. It should be used in all types of nirooha vastis. (Cha. Sid. 3-23, Ast. Hari. San. 19-44).

PRADHANA KARMA :- (Operative procedure)

It consists of the following 1. Vasti pranidhaana (Method of Administration of Vasti), 2. Vasti pratyagama and nireekshana (Observation of time of evaluation of Vasti contents), 3. Nireekshana of yoga and atiyoga lakshanaas (observation proper and improper symptoms)

Method of Administration of Vasti :-

(Vasti Pranidhana) (Cha. Sid. 3-17 to 19)

Prepare the nirooha vasti dravya and keep it ready, along with the netra (nozzle) and Putaka (bladder), after binding

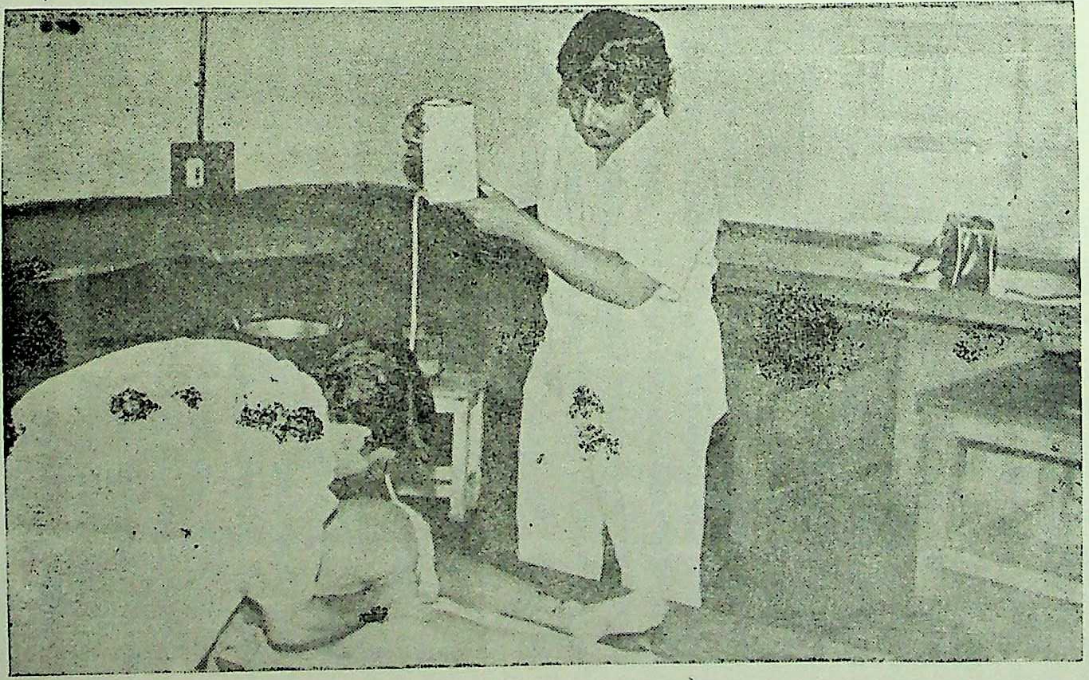


Plate No. 34. Niruhavasti is administered to a patient suffering from Asthigata vaata

them properly. No abhyanga (Anointing) with Dhanwantari, ksheerabala tailas or according to the vitiation of shareera (body) doshas. Keep the cotton near the tip of the netra (nozzle). While filling the oushadha dravya keep one anguli or finger at the tip of the netra. The dravya must be filled so as to have enough space for tying on the top of the putaka. (plate No. 34). The patient must be made to lie down on the left lateral position (Vaamapaarshwa) as the guda (rectum), pakwaashaya (largegut) an grahani are on the same side. The patient must be steady and the putaka must be applied after the guda is smeared with snigdha dravya (unctuous drug) (taila or ghritha), and the netra is passed upto karnika, properly pressed, neither forcibly nor very slowly. Vasti dravya must be fully given into pakwaashaya (lagegut) as the vaayu in the putaka will enter the pakwaashaya. In case of Balya (Strengthy), brumhana and vajeekarana vastis after the administration of vasti taadana (a small beating) mnst be done on thigh and on buttocks. While removing, it must be removed very slowly from the guda. (A. H. Soo. 19-27).

OBSERVATION OF PRYAAGAMA OF VASTI.-

(Vasti Pratyagama and Nireeksha) :- The period or time taken for the contents of the vasti to come out after the administration is called as vasti-pratyagama. It should be only one muhurtha (48 minutes). This is the maximum period. (Sus. Chi. 38-5). If it doesn't come within the stipulated 48 miuutes, then, the patient may die or the following lakshanaas will be observed :- 1) Pakwaashaya shoola (pain in largegut), 2) Adhmaana (Abdominal distension), 3) Mootrashoola (Dysurea) 4) Vaatapratilomata 5) Vishtambha (Constipation), 6) Shoola (pain) 7) Jwara (fever) 8) Arati (uneasiness) etc.,

When the vasti dravya does not come in time adopt the following measures :- Give vasti containing gomootra (cows urine), yavakshaara, teekshana (hot) and aamla dravyas (Acid drugs) or introduce phalavarti (suppositors) to remove the contents.

Swedana (fomentation) must be done to sroni, spik, Vankshana and pakwashaya along with hot water.

Utraasana :- The person must be frightened by showing him a sword, snake ; with this fear atisaara (diarrhoea) will occur.

Shodhana :- Give virechana with any one of the following drugs :- 1. Eranda sneha, 2) Trivrit lehya or trivrit choorna 3. Triphala choorna etc.,

OBSERVATION OF SIGNS AND SYMPTOMS OF PROPER ADMINISTRATION OF VASTI

(Nireekshana of Samyak yoga lakshanas)

1. Prasrishta vitkata (Mala moves at its own accord)
2. Prasrishta mootra. (Urine moves at its own accord)
3. Mala, pitta, kapha and vayu all these move gradually.
4. Patient feels lightness in the body.
5. Prasrishta vata (flatus will move normally)
6. Ruchi (taste) in bhojana (food) will be produced.
7. Laghutva (lightness) of the pakwaashaya (largegut)
8. Teekshnagni (increases digestive fire)
9. Shamana (palliative) roga lakshanaas (disease symptoms)
10. Patient will be healthy.
11. Rogi bala (strength of patient) increases.

(Cha. Sid. 1-41).

AYOGA LAKSHANAS :-

(Signs and symptoms of improper administration of vasti)

If the nirooha vasti is not given properly or does not function properly the following lakshanaas are seen :- pain in the head, heart, umbalicus, rectum, penis, Ruja in siras, Hridaya, nabhi, guda and medra or yoni will occur. Ocdema

(Shotha), coryza (pratishyaya) cutting pain, hrillaasa, vitsangha mootrasangha, swasakrichrata, vegaalapa, ard the dravya and mala will come out in small quantity, Aruchi, gurutwa in shareera are also found. (Cha. Sid. 1-42).

SIGNS AND SYMPTOMS OF EXCESSIVE ADMINISTRATION OF VASTI

(Lakshanaas of Atiyoga)

The lakshanaas of the atiyoga (excessive administration) of vasti (purgation) are found as follows :—

1. Angasupti (loss of sensation in the organs) 2. Angamarda (Myalgia), 3. Klama (Exhaustion), 4. **Kampa** (Tremor or paralysis Agitans), 5. Nidra (sleep), 6. Dourbhalya (weakness) 7. Tamahpravesha (Bluring of vision), 8. Unmaada (Insanity), 9. Hikka (Hiccup) Grahi, Deepana (Digestive) and Pachana (assimilating). Treatment (chikitsa) is to be adopted.

POST OPERATIVE PROCEDURE :-(PASCHAT KARMA

1. **Bastyuttara vichara** :- Samyak, ayoga and atiyoga lakshanaas should be noted. If samyak lakshanaas are not produced then upto 5 vastis may be given, but not on the same day and if given pakwaashaya kshobha will be producsd. If samyak lakshanaas are seen administer anuvaasana or maatra vasti and then, give nirooha vasti (Sus. chi. 37-44).

PATHYA :- (Dietic Regimen): As soon as the contents of vasti come out, the patient must be advised to take rest. After sometimes give him bath with warm water. After ascertaining the vataadi doshas and bala (strength) of rogi (patient), ksheera (milk), yusha, maamsarasayukta bhojana (Diet) must be given.

After giving nirooha vasti kshobha will not be produced in the amaashaya (stomach), or Pakwaashaya (largegut). So, here. samsarjana krama as administered in vamana and virechana is not neeessary. And so, laghu (light) ahara (diet) must be given according to the agnibala (Digestion) of the patient. Sushrutha has advised ksheera (milk) in pitta (Meetjuice pradhaana rogas, yusha in kaphadosha and maamsarasa in vaatadosha Yusha of maasha (Phaseolus mungo), mudga rice tuvara Masoora (Lens culiuaris) must de given. One third of normal diet must be given, as statad in Charaka and in the evening anuvaasana vasti must be given.

(Cha. Sid. 1-21, Ans 19-51).

PARIHARA :- (Marupathya) Twice the number of days of the number of vasti given to the patient must be observed as Marupathyam. He should not speak loudly and should not indulge in Maithuna (Coitus). Vegavarodha (obstruction to Natural urges), Sheeta Jalapana, (cold water drinking) walking in sunlight, kroda or excitement. etc must be tabooed.

COMPLICATION OF VASTI AND ITS TREATMENT

(Vastivyaapat and its prateekara) 1) Vastiputaka vyapat (complications of vasti pataka (bladder) 2) Vastinetra vyapat (Complications of Vasti Netra (Nozzle) 3) Vastidaana vyapat (Complications produced due to the administration of Vasti.

PRANETU VYAAPAT :-Vastidana is called pranetu. Persons who administer vasti must be an efficiently trained person, otherwise, the following vyaapats may arise.

1. SAAVATA VASTI :- It produces shoola (pain) and Toda (Pricking pain) in pakwaashaya (largegut). The treatment is abhyanga (annointing) to pakwaashaya (large gut) and guda with ksheerabala taila and conduct mrudu sweda (soft fomentation) to the Guda.

2. DRUTAPRANEETA VYAAPAT :-If vastinetra is not introduced properly, then, it results in vedana (Pain) in guda

vankshana i.e. inguinal region, jangha i.e. knee and kati i.e. waist. Vasti sthambha and mootra sthamba will occur.

Chikitsa. The treatment consists of vataharabhojana consisting of yusha, maamsa rasa (meat juice), madhura (sweet), ushna (hot) snigdha bhojana (unctuous diet), ksheera, ghritha (ghee), krushara rice etc., must be given to the patient. Then, he should be given abhyanga (anointing of oil on the body) and sweda (fomentation) or anuvaasana or piccha vasti.

3. TIRYAKPRANIDAANA ;- (Cha. Sid. 5-12). If the vasti netra is not properly introduced into the guda, then it is to be removed and reintroduced properly.

4. ULLUPTADATTAVASTI ;- THE vasti putaka must be pressed (peedana) immediately. If, it is pressed twice at results in vaataprakopa (vitiation of vaata) and thereby, vankhana shoola (pain in inguinal region), shirah shoola (Head ache) etc., will be produced.

Chikitsa :- (Cha. Sid. 5-13, 14) Vasti consisting of 1. Madanaphala-Randia dumetorum, 2. Bilva-Aegle Marmelos, 3. Shyaama-trivrit and 4. Go-mootra (Cows urine, etc., must be given.

5. SAKAMPA VASTIDANA :- By administering sakampa vasti shotha (oedema) and daaha (burning sensation) result. The chikitsa is the following drugs :-

Lodhra-Symplocos Racemosa, Triphala- Abhaya-Termnalia chebala, Vibheetaki-Terminalia belerica, Aamalaki-Emblica officicinalis, Aaragwadha-Casia fistula, Mocharasa-Gnm of (Bombaz salmalia) malabarica, Khadira-Acacia catechu etc., Parisechana must be done with kashaya (Astringent) and madhura (sweet) dravyas over the guda.

6. ATIPRANITA VASTI ;- When the vastinetra is made to go beyond the guda, it results in the vrana (ulcer) of the

valis (There are 3 valis-pravahini, Samaharini and visarjini), The person feels pain in the anus with burning sensation· pricking pain etc., whenever he passes motion. To such patients, sarpi, pichu and picha vasti are to be administered·

7. ATIBAHYA AND ATIMANDADATTA VASTI :-

(Cha. Sid. 5-17)

The guda is 4 1/2 angulas If vastinetra is kept outside, then the vastidravya will come outside and the administration of vasti if done very slowly will not reach the Pakwaashaya (largegut). To such a person, vasti should be administered immediately.

8. ATIVEGADATTA VASTI :- Wheu vasti is given forcibly it will not come out in time, instead, it goes up towards the gala (throat). To such patients virechana vnsti (purgative Enema) is given. Mrudumardana (soft massage) is done to the gala (throat) and also administer purgatives. Cold water sprinkling, parimarjana (cleaning), Vidhoonana (shaking), utraasana (making feared), upagrhana (smelling of aromatic drugs). (Cha. Sid. 5-18).

VYAAPATS PRODUCED DUE TO VASTI SHAYANA VIDHI

(Sus. Chi. 36-23 to 28 Cha. Sid. 3-34)

(Complications produced due to the posture of the patient during Vasti Administration).

Complications arise due to improper lying of the patient :

Generally before the administration of vasti to a patient he will be made to lie down on his left lateral position · (L.L.P) with his left leg extended and right leg is flexed at knee Joint and raised above the left knee Joint and his hand must be laid on his hands or pillows. The patient must be in this position for at teast 30 maatra's (1/2 Minut approximately). The patient must be made to lie down in a bed which is neither too high nor to low which has a foot rest and which is spread with a soft quilt is good. The patient should lie with his head towards the east and covers himself with white sheet. The best thing is to keep a pillow in between the legs and hands. The patient must be made to lie down keeping his head on the east side on a soft bed and a white bed sheet must be spread on him. (Ch. Sid. 3-34)

Chakrapaaci is of the view that to make the patient in left lateral position is only temporary. It can be even post-operative. If the patient is made to lie down with his head on a good height may result in a complication. The quantity of the Vasti will not get into pakwaashaya initead; it moves towards urinary bladder and penis and produces pain in the intestines It may result in the inflammation or swelling of the penis. When the head of the patient is made to lie down on a low height then the Vasti dravya on excessive pressure only it gets into the large gut. This will result in a complication. This will move in a different directions and produces pain in the Heart and Rectum. Due to vitiation of Vaata there will be pain in the Koshta (Alimentary tract). When the Vasti is administered in uttanaavastha, it produces obstruction to the flow of Vasti contents and it will not move into the large gut. At the time of administration of Vasti the eyes of the patient must be moved toomuch; the net result would be the vitiation of Vaata, If the Vasti is administered in a position of flexion of lower extremities, it will result in the avnita of Vasti with the Vaata and it will not come outside. Instead if Vasti is administered in a position of sitling or standing position then the contents of the Vasti will comeout instantaneously. It will fail to nourish the large gut and its sub-parts and it will be a waste. If the Vasti is given on right lateral position will not also peach the large gut. Hence the Vasti must be administered in left lateral position only,

When a rubber tube is used instead of nozzle we can minimise the above complications. When the Vasti content is too thick then the enema can be directly introduced into the rectum.

(Ch. Sid. 7-7 to 11)

OTHER COMPLICATIONS (ANYA VYAAPATS) :

Complications due to Vasti Administration

(Vyapats due to vasti vidhi (Cha. Sid. 7–5, 6).

1) Ayoga 2) Atiyoga 3) Klama 4) Adhmaana 5) Hikka 6) Hritpraapti 7) Urdhwapraapti 8) Pravahika 9) Siroarti 10) Angaṭi 11) Parikartika 12) Parisrava.

1. AYOGA :–In persons who have Gurukoshta, vaata pradhaanata, Anushna or sheeta (cold) or alpadravata (less fluid) or alpa snehata (less unctuous material), etc., in such patients the following complications will be seen):–Adhmaana (distension), sangha of adhovata (flatus), mala (faeces) and mootra (urine), Ruja (pain) in nabhi (umbalius) and vasti (bladder), shotha (oedema), pidaka (eruptions), vaivarnya (dis-colouration), aruchi (anorexia), agnimandhya (dyspepsia), etc.

TREATMENT :–Give him ushna (hot) pramaathya and do sweda (fomentation) and administer phalavarti. Give vasti of Trivrit (Operculina testpilthum), Devadharu (Cedrus deodaro), Kulatha (Dolichos biflorus) etc., (16 ounces), Sura (a type of Alcohol) 4 ounces and Go–mootra (cows urine) 4 to 8 ounces).

PRAMAATHYA :–The pramaathya which has been told in atisara can be given here. It produces deepana of agni (increases digestive fire). This is the word used for Deepanna paachana oushadhis. Three types of pramaathya are mentioned below. (Cha. Sid. 7–11).

PIPPALYADHI PRAMATHYA :–Take pippali (1 at Piper longum), Shunti (Zingber officinale), Chirayata (Swetia chirata), Hareetaki (Termimalia chebua), Vacha–4 tola (Acorus calamus), make into churna (powder) and grind it in jala (water) and 32 tolas of jala and reduce it to 8 tolas and then filter it in a cloth. It can be given twice a day.

PRUSHNIPARNYAADI PRAMATHYA :- Prishniparni (Uraria picta), Gokshura (Trebulus Teroestris), Samanga (Mimosa pudica), Kantakari (Solanum antho carpum). This is useful in vaata doshas

HRIBERADI PRAMAATHYA :-Hribera, Bhadramustha, Elachi (Elettaria cardamomum), Dhaniya (Coriander Satium). This alleviates pittadosha.

2) ATIYOGA :-(Cha. Sid. 7-12 to 14)

If teekshna, ushna (hot) or kshaara (Alkali) vasti is administered to snigdha (unctuous), swinna (well fomented) mrudu (soft) koshtas, then atiyoga is produced. Vasti consists of Prishniparni sthira (Uraria picta), Kamala (Lotus), Drakshi(Vitis vemifera), Gambheera Bala (Sida cardeifolia), Madhuyasti kalka (Glycyrohiza glabra) and tandula dhawana, ghritha (ghee), ksheera (milk). By this dahaprashamana (Ressaning of burning sensation) will be produced. Vaagbhata has advised the use of ati teekshna, ushna (hot), amla (Acrid) gata vasti. In excess sweda is given to a person of alpa dosha, mrudukoshta, very often atiyoga is produced. Here the chikitsa is that of atisaara (diarrhoea). (Ast. Hri. K. 5-21, 22).

3. KLAMA :-(Exhaustion) : In Aama-dosha if nirooha is given then it produces margavarodha (obstruction to passage) due to vaata, Aama and pitta. Due to this the foliowing lakshanaas will be produced. Klama (exhaustion), vidaha, Hritshoola (heart pain), moha (torpor), pindikodweshtana, gourava (heaviness).

TREATMENT : (Chikitsa) :-Pachana (Digestive), Virookshana (drying) and swedana (sudation) chikitsa must be done. Pippali (Piper longum), Katruna Usheera (Vetivesia zizinodis), Devadaaru (Cedrus deodara), Moorva (Clematis triloba) Souvarchala lavana are taken and shruta sheetha jala (boiled cooled water) must be given to the patient to drink. Or Devadaaru (Cedrus deodnra) Trikatu, Hareetaki (Terminalia chebula), Palaska (Butea mlanospern), Chitraka (Plumbago zeylanica), Karpooaa, Kushta. Kshaara (alkali) and Go-mootra (cows urine). Cha. Sid. 7-15 to 20).

4) ADHMAANA :-Where there is bahulya (excessive) of doshas and in krurakoshtis and rooksha (dry) patients if alpaveerya vasti is given vaataprakopa (vitiation) occurs due to margavarodha (destruction to passage) to vaata, vimaargagamana of vaata occurs. It produces gudamarmapeeda, vidaaha, vrishna shoola [pain inscrtum) vankshana shoola (pain in Inghrinal region) and hridhaya shoola (heart pains).

TREATMENT (Chikitsa) :-Introduce phalavarti (suppositon) into the guda. (Cha. Sid. 7/21 to 26).

DETAILS OF PHALAVARTI :- Phalavarti consists of shyama trivrit (Operculina - Turpethum), Madanaphaladi (Randia dumetorum), (Dhamargava, Kutaja (Holarrhena antidysentrica) Ikshwaku etc.,) Kushta (saussurus lappa), pippali (Piper longum), Lavana (salt), Sarshapa, Grahadhooma, Maasha (Faciolus mumego), Vacha (Acorus calamus), surabeeja, mix all these in the jala (water) of guda (trecle) and prepare vasti.

First apply sneha (unctuous material) to the guda and introduce varti (suppositon) into it. Nirooha vasti must be administered after the administration of vastis only. Nirooha containing Bilwadi dravyas along with Peelu, sarshapa and go-mootra (cow urine) must be administered. This must be administered only when adhamaana is reduced, after the administered only when adhamaana is reduced, after the administration of varti. Then anuvasana vasti with devadaru must be administered.

5) HIKKA (Hiccup) : (Cha. Sid. 7-27 to 29)

When a person is having alpa bala (less strength) and mrudu (soft) koshta if teekshna oushadha (medicine) is administered then it produces Hikka (Hiccup).

TREATMENT :-The treatment mentioned for hiccup must be administered i.e., Brumhana dravyaas. The anuvaasana vasti with the following drugs must also be administered :- Bala (Sida cardifolia), Shaliparni (Desmodium gangaticum), Gambheera, Triphala, Guda (Treacle), Saindhava (Rock salt) Prasanna, Aaranala, amlalavana (salt), generally the vasti administration is a contra-indication in diseases like Hikka, Swaasa (dyspnoea), Kaasa (cough) etc., as it vitiates vaata and takes the vasti upwards. Hot water, pippali (piper longum), lavana (salt) should be given to drink (each 1/2 tola). Dhoomapaana must be administered. Mamsa rasa (meat juice), ksheera (milk) etc., must be administered. Yusha with saindhava lavana must be administered to the patient.

6) HRITPRAAPTI :-When the vasti is made of teekshna oushadha, and vasti consists of vaaṭa or if the prapeedana (pressing) is not done properly, then, such vasti will reach the hridaya pradesha (place of heart) and cause contraction.

TREATMENT :-Vasti consisting of Kasa, Kusa, Kareera, elachi phala must be given or Aamla skandha or lavana (salt) skandha must be given. Then anuvasana vasti consisting of dashamoola :- 1) Bilva 2) Agnimantha 3) Shyonaaka 4) Kaasmari 5) Paatala 6) Shaaliparni 7) Prushniparni 8) Porhati 9) Mahaa prahati 10) Gokshma and taila (oil) must be administered.

7) URDHWA PRAAPTI :-After the administration of vasti the suppression of faeces, urine and flatus will take place, or if vasti is given by using much force, then, vasti will come out through the mouth. Due to this several lakshanaas of moorcha (unconscious) will be noticed.

TREATMENT :-If the patient is in moorchavastha (unconsciousness) then, sprinkle cold water on the face and on the sides of the chest and below the navel. Do soft massage on the parshwa (sides) and udara (abdomen) and if necessary use a fan to get good air. Pull the hairs of the head to make him conscious. Make the patient fear. Due to this the gati or movement of vaata will take place. Give little pressure very slowly on the gala (throat). Afterwards the kalka (paste) of kramuka (Araca cateeha) (1 tola) must be given alongwith Aamla dravyas (Aranyla). Owing to the ushna (hot), and sara guna (Property) in the aranala, anulomana of vaata takes place. The nirooha vasti consists of Dashamoola :—

Bilva, Agnimantha, shyonaaka oroxylum indicum vent (Fam Bignoniacae) Kaasmani, Paatala sterospermum suaveoleus D.C. (Fam Bignoniacae), Shaaliparni Desmodium gangetium D.C. (Family leguminosae), Prushniparni uraria picta (Desv. Family leguminosae), Bhrihati, Maha brihati, Gokshuna (Tribulus terrstrislin (Fam. Zygophyllaceae), Yava (Barly), Elachi, Kulatha, go-mootra (cows urine) must be given. When there is predominence of dosha in the head, apply lepa of sarshapa and administer naavana nasya and dhooma nasya.

ANUVAASANA VASTI :

"Anusara aasyate iti anuvasana" OR

"Anu aasyathe iti anuvasana".

Both Charaka and Vagbhata have mentioned anuvasana vasti for sneha vasti but Sushrutha has mentioned snehik-vasti instead of anuvaasana vasti. Vaagbhata has advised the pramaana (dose) of anuvaasana as 1/4 of nirooha i.e., 1/4 of 12 prasrita. Before the administration os vasti Desha, Dosha, oushadha, kaala, saatmya etc., must be considered. Before starting anuvaasana vasti, it must be borne in mind that the Patient is fit for the administration of anuvaasana vasti or not. In Kaphapradhana rogas like prameha, medo roga, it is contra indicated. In saamavastha snehavasti should not be given as it produces avarodha (obstruction) to the srotomaarga. (Cha. Sid. 4-48)

In Shishira, Hemantha and Vasantha ritus, anuvaasana should be given in day time and in Sharad, Greeshma and Varsha ritus it should be given during the night time. (Cha. Sid. 1–22). If anuvaasana vasti is given during night as there is Kaphaadhikya at night it produces, adhmaana (Abdominal Distension), Gourava (heaviness), jwara (fever) etc., but in case of kapha kshaya and in pittapradhaana dosha, and in atirooksha shareera (too much dry body) and vaata vyadhi (disease) this vasti can be given during night as pitta gets vitiated during the day time. (Sus. Chi. 37–47 to 51). When there is Aatyayika avastha (stage) and the patient is suffering from Rujadhikya (excessive pain) due to vaata, then in such cases it can be given after food either in the day time or at nights.

After vamana, if vasti is to be given, then, on the 9th day anuvaasana vasti can be given.

(Cha. Sid. 1–20).

Sushrutha has advocated anuvaasana vasti after 7 days of virechana and its samsarjana krama. After the administration of nirooha, the anuvaasana vasti can be given as sneha spreads easily after shodhana. (Sus. Chi. 35–11).

Anuvaasana vasti should be given only after immediate intake of ahaara. (Sus. Chi. 37–53, 54).

VASTI ACCORDING TO DOSHAS :-

In case of Kaphaja vikaraas 1 to 3 sneha vasti should be given
In case of Pittaja vikaaras 5 to 7 ,, ,, ,,
In case of Vataja vikaaras 9 to 11 ,, ,, ,,

Sushrutha has mentioned 6, 7, 8 or 9 sneha (unctous) vasti along with nirooha vasti. The first vasti will produce snigdhata (unctuousness) in vasti pradesha (urinary bladder) and in vankshana pradesha (Inguinal canal) and the second one will win over sirogata vaata, the third one gives varna (colour) and bala (strength) to the body. The fourth produces snigdhata (unctuousness) in the Rasa (hyle) and the fifth to the rakta (blood), the sixth to the maamsa (muscle) the seventh to the medas (fat), the eighth to the asthi (bone) and the nineth to majja (bone marrow). After parihaara kaala, anothe 9 vastis can be given.

After taking 18 vastis, the patient will become strong like an elephant and as active or as fast as a horse. This vasti must be given as that of nirooha, but, for our purpose it can be given as that of nirooha, with a syringe, about 4 to 8 ounces.

(Sus. Chi. 37-71 to 76).

When snehavasti is administered, abhyanatra snehapana must not be given, as they produce dushti in vaata and agni, (digestive fire). This occurs even if anuvaasana or nirooha is given in excess. If anuvaasana is given it produces agnimaandhya and if nirooha is given more it produces vaataprakopa. (Cha. Sid. 4-49 & 40). (Sus. Chi. 37-77, 78) (Ast. Soo. 19-65, 66).

Exception: The daily administration of anuvaasana is indicated in the following type of people :- Rooksha shareer (dry body) vaatavyaadhi, shoola in vankshana (pain in inguinal region), sroni. Sneha can be given daily and it will be absorbed just like the sand absorbs water. The sneha (unctuous) that is admistered must be digested and absorbed. It acts as a lepa (coating) for pakwaashaya (largegut) and after three days it becomes agnidhara kala.

METHOD OF ADMINISTRATION OF ANUVAASANA VASTI :-

A) POORVA KARMA : (preparative treatment)

1) Abhyanga (anointing) 2) Bhojana (food)
3) Chakramanaadi.

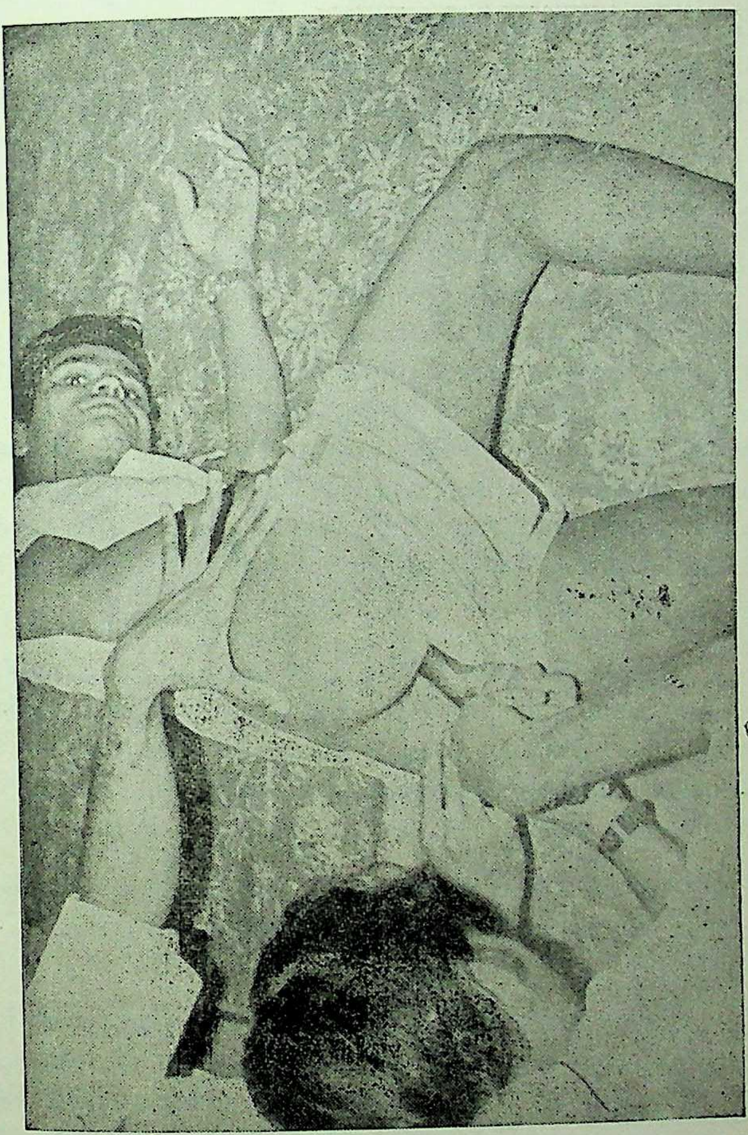


Plate No. 35. Anuvaasana Vasti is administered to a Patient suffering from Asthigata—Vaata

1) ABHYANGAADI KARMA :

Abhyanga (anointing of oil on the body) and ushna jala sweda (hot water fomentation) must be adopted to a patient who is going to be administered with anuvaasana vasti. Any one of these swedas (fomentation) may be done :- 1. Parisheka 2. Avagaaha 3. Taapa sweda (hot water bag).

2) DIET OR FOOD : (Bhojana)

The bhojana given to the patient, must not contain snigdha (uncheous) ahara (food) or taila (oil) ghritha (ghee) etc., as they are contraindicated. It should not be rooksha (dry) as there will be loss of strength and varna (complexion) after anuvaasana vasti is administered. Food must be digested properly or else it produces jwara (fever) vidagdhajeerna etc., after the administration of Maamsa rasa in vaata rogas, ksheera (milk) in pitta rogas and yusha in kapha rogas (roga - disease) must be given. The ahara (food) must be $\frac{1}{4}$ of the normal diet.

3) CHAKRAMANAADI :

Vasti must be given to a person only after mala-mootra visarjana is over, or else the vasti will not enter inside i.e. after motion and urine are passed outside. After little chakramana (walking of a distance of 100 yards) the anuvaasana vasti must be given. (Sus. Chi. 37–59).

B) THE METHOD OF ADMINISTRATIONS OF ANUVAASANA VASTI : (Pradhaana Karma)

PLATE No. 35

This method of administration is as that of nirooha vasti. The patient should lie down on vamaparshwa and the right leg should be straightened. The hand should be kept below the head. Apply taila (oil) to the gudda of the patient. After the administration of vasti the patient should stay in the same position till one counts from one to hundred and then only the hand and leg should be straightened. Then lift the leg upwards and keep a pillow below the kati.

Mrudu mardana (soft massage) must be done to legs and the buttocks should be made to shake (Taadana). Then observe samyaganuvaasana lakshanaas, if sneha comes out with mala (faeces) and vaata without daaha etc. (Sus. Chi. 37/70-62).

C) POST ANUVASANA PROCEDURES:

(Paschat karma)

1) Vasti pratyaagama 2) Pathya (diet)
3) Snehavasti vyaapat and its chikitsa.

1) VASTI PRATYAAGAMA:

The period of anuvasana to be retained and to come out is 3 yamas. (12 hours) if it comes out within that period it is better to give it once again. (Cha. Sid. 1-46). If it does not come out within 12 hours then. introduce phalavarti (suppositry) and teekshana vasti. If it does not come out within 24 hours it may be neglected.

2) DIETIC REGIMEN: (Pathya)

After anuvaasana vasti administer nirooha vasti. In case of apravitta and anupadrava anuvaasana vasti, give rest to the patient and ask him to sleep at nights. Then advice him to drink water heated with shunti (Zingeber Officianale) and dhaniya (coriander sativious) and light diet may be given.

The shunti jala or warm water will cause pachana (digestion of sneha and chedana of kapha and anulomana of vaata. That is why after vamana, virechana, nirooha or anuvaasana, hot water is advised. (Cha. Sid. 4-43 to 45).

COMPLICATIONS OF SNEHAVASTI AND ITS TREATMENT: (Vyapats of Sneha Vasti and its chikitsa)

There are 6 vyapats and they must be treated properly.

1. Sneha + vaata avrita 2. Pitta avrita 3. Kapha avrita.
4. Anna avrita 5. Pureesha avrita and 6. Abhukta praneeta.

1) VAATA AVRITA :

When there is vaatapradhaana dosha in the body, if sheeta (cold) and alpapramaana (less dose) vasti is given it leads to vaatavrita sneha vyaapat and if vasti pratyavartana does not occur it will produce the following vyaapat lakshanaas :–

1. Angamarda (myalgia) 2. Parswa vedana (pain in the sides) 3. Jwara (fever) 4. Adhmaana (Abdominal distension) 5. Angasthamba (stiffness of organs) 6. Uruvedana (pain in thigh). 7. Kasha asyata 8. Jrumba (Yawaning) 9. Kampa (tremor).

(Cha. Sid. 4–26 to 30 and Sus. Chi. 37–83).

TREATMENT ;

Nirooha vasti consisting of the following must be administered : First prepare Kwaata of raasna Peetadaru, Tilvaka and to it add sauveera, Kola, Sura, Kulatha, Yava, Lavana (rock salt), Aamlakaanji and sneha. Ushna (hot) nirooha vasti must be given.

2) PITTA AVRITA :

When there is pittaadhikya, if vasti of ushnaadhikya is given, then, it becomes pittaavrita. The patient will have the following lakshanaas :– Daaha (burning sensation) all over the body, moha (torpor) and darkness before the eyes, jwara (fever) swaadu (sweet) rasa (taste) in Aasya (mouth) and too much sweda (Fomentation) and yellowishness in the angas (organs) (Cha. Sid. 4–31).

TREATMENT :

Niroha prepared out of madhura (sweet) and tikta (bitter) skandhas must be given to the patient.

3) KAPHA AVRITA :

When there is kaphaadhikya and in such case if mrudu (soft) oushadhis are given, sneha becomes kaphavrita and it will not come back and thereby produces the following lakshanaas like Tandra, Sheetapoorvaka jwara (fever), alasya, praseka, aruchi, angagourava (heaviness in organs of body), glaani and swaadu (sweet taste) rasa in Aasya (mouth).

TREATMENT :

Prepare Kwaatha with madanaphala (Randi dumetorum), kashaya skanda, katu (pungent) skanda and to it add ushna (hot) teekshna (kshaaraadi) dravyas and add go-mootra (cows urine), sura and this is given as nirooha vasti.

(Cha. Sid. 4-32, 33).

4) ANNAAVRITA :-

When a person has taken more food, sneha will become Aavrita, with anna (food) and it will not come back but produce the following lakshanaas :- Chardi (Vombina), moorcha (unconsciousness), aruchi (anarexia), glaani, daaha (burning sensation) and Aamalakanaas, shopha (oedema), gourava (heaviness), ruja (pain) Aamashaya shoola (stomach pain), avarodha (obstruction) of vaayu, hrillasa, asya vairasya (change of taste in mouth) swaasa (dysponoea) and bhrama (giddiness).

TREATMENT :

Administer choorna (powder) of lavana (salt) and katu (pungent) dravyaas, and preparations like chitradi (lat Plumbago Zeylavicalinn) choorna, hingwashtaka choorna, shunti kwaatha (Zingeber officianale), lavana bhaaskara choorna etc., for digestion. After paachana (digestion) give mrudu (soft purgative) virechana with Trivrit lehya or choorna, or avipathi choorna or swadhishta virechana choorna.

5) SNEHAAVRITA (Pureesha):

When vasti is administered without emptying the bladder or faeces, then, sneha becomes Aavritha with pureesha (faece) and it produces mala-mootraavarodha, gurutwa (heaviness) in pakwaashaya (largegut), peeda in angas (myalgia), adhmaana or distension of abdomen, hridgraha (spasm of heart) swaasa (dyspnoea) etc.

TREATMENT:

Abhyanga (anointing) and sweda fomentation) must be instituted. Pass phalavarti into the gudda and produce the movement of bowels.

(Cha. Sid. 4-36, 37) Sus. Chi. 37-89, 90).

Nirooha vasti prepared with bilwadi Kwaatha must be given. Shyama trivrit may also be given. Adopt all the treatment mentioned in udaavarta.

6) ABHUKTA PRANITA SNEHA VYAPAT:

(Cha. Sid. 4-38 to 40) (Sus, Chi. 37-91, 92)

When the vasti is given to a patient who has not taken bhojana, it comes out through the mouth as there will be empty space in the pakwaashaya (largegut) and produces: gaatragraha (Spasm of body), upalepa in the indriyas. avasaada, sneha-gaudha in mukha, kaasa (cough), aruchi (anoxrexia), swaasa (dysenoea) etc.

TREATMENT:

Niroohavasti consisting of shyaama trivrit yava, kola, kulatha, go-mootra, etc., Mrudu mardana to gala pradesha (throat) must be done. Then, give virechana to the patient. Later on, administer antichardi (Antiemetic) chikitsa. The following preparations like chitrakadi vati to increase agni (digestive fire), hemagarbha rasa to maintain blood pressure, Dashamoolarishta for its stimulative action, sootha shekhara rasa 2 ratti and shankha bhasma 4 ratti T.D.S. given with honey to produce antiacid (Anti pitta) action.

Sushrutha has mentioned the vyapat (complication) of abhukta pranita as that of after shodhana (eliminative process) (Virechana etc., if vasti given then vyaapats (complications will be produced). That is why snehavasti will be given on 7th and 9th day.

If a patient is not given shodhana (eliminative therapy) then, if sneha vasti is given, it produces less output of mala (faeces). During that period in pakwaashaya (largegut) there will be vaata-varodha (obstruction to apaana vaayu), gourava, (Heaviness in the body), vibandha (constipation), Shoola (pain) Adhmaana (Abdominal distention). In such vyaapats along with anuvaasana vasti give asthaapana vasti.

(Sus. Chi. 37-93, 94).

After little bhojana (food), if sneha vasti is given, it will not come out properly. It is due to manda guna of sneha. It results in klama (exhaustion), utklesha etc., Then asthaapana vasti have to be given. Mix Dashamoola (Dasmodium-ganageticum DC Fam Legeominsoe)

Bilva – (Aegle marmelos corr)
Agnimantha – (Clero dendron phlomidis)
Shyonaaka – (Oroxylum indicum vent)
Kaasmari – (Gmeline arborea linn)
Paatala – (Trichosanthes dioics Roxb (Wild variety which is bitter in taste is used).
Shaaliparni – (Desmodium gangaticum)
Prushniparni – (uraria picta) Bhribati –

Gokshura (Tribulus terrestsis Eranda) Kwaatha 12 oz. with eranda taila 4–6 oz. and give vasti. (After mixing it properly). Another vasti must not be given till the first vasti comes out.

(Sus. Chi. 37–95, 96).

MAATRAVASTI :

It is a type of snehavasti with its pramaana being 1½ phala = 6 tolas (1/2 dose of snehavasti). Charaka and Vaagbhata are of the view that the pramaana of maatravasti must be hrasva snehapaana pramaana. (Cha. Sid. 4–53). The pramaana of anuvaasana vasti is 6 phala (24 tolas). This can be given to any person in any season. 6 to 10 tolas of either taila (oil) or ghritha (ghee) can be given to the patient.

THE INDICATIONS OF MAATRA VASTI :

This can be given to the following persons :-

Persons who are very weak after karma (work), vyayama (exercise) bharadwa (lifting heavy weight) and maithuna (coitus), suffering from vyaatavyaadhi. For this neither parihaara kaala nor pathya is necessary). This vasti is brumhana in action and also vaatahara (Antivaata).

(Cha. Sid. 4-25).

UTTARA VASTI :

Charaka has given the definition of Uttaravasti as a means by which the fluid or liquid or drava is made to pass throush medra (Penis) or yoni (vagina) or through adathyapatha (extragnitalia) into the garbhashaya (uterus). As it is given through the uttara maarga and it gives sreshta guna (best effect) and it is called Uttara vasti. Charaka has dealt this in chapter 12 of Siddhi sthana.

UTTARAVASTI NETRA :

The netra of uttara vasti is called pushpa netra as it is used for ladies, in complaints like garbhashaya roga (disease of uterus) or rajo dosha, but it is also used for gents.

The length of this netra is 12 angulas. It can be made of gold or silver. Sushruta has advocated the use of 14 angula netra. Its shape is that of Jateepushpa (jasminum grandiflorum). Its moola bhaga (root portion) is that of Gopucha and its agrabhaga like that of and its chidra must allow only a sarshapa (Mustard). It consists of 2 karnikas. Upto madhya karnika it can be passed into it. (6-7 angulas) Chakrapani has advocated to pass the netra upto 4, 5, 6, 7 angulas.

(Sus. Chi. 37/100).

PUTAKA OF UTTARA VASTI :

Putaka must be made up of bladder of goat or sheep or pig. In case of ladies the netra must be of the length of 10 angulas. However, its size depends on the size of mootra dwara (urinary channel). Its chidra (hole) will allow only a greengram. If it is to be passed into the garbhashaya (Uterus) it should be passed upto 4 angulas or in case of mootra-marga it should be passed upto 2 angulas. In case of young girls it should be passed only 1 angula. The circumference must be of the size of medra. (Sus. Chi. 37–103 to 105)

THE PRAMAANA OF DRAVYA :- (Pramaana = dose).

Its paramaana will be 1/2 phala. Sushrutha has opined the use of 1 anjali prasriti pramaana. If kwaatha is used, it must be 2 prasriti. Sushrutha has advocated 1 prakuncha (4 tolas) pramaana. This is the dose for a patient aged 25 years. For 1 year child 4/25 to 1/6th of a tola. The pramaana of uttara vasti is that of her hand i.e. one parasriti. In case of garbhaashaya, for shodhana chikitsa it should be twice i.e. 2 prasriti. For mootraashyagatha vasti, in case of children below 12 years, girls-prasriti must be given.

(Sush. Chi. 37-102, 106, 117)

THE METHOD OF ADMINISTRATION OF UTTARA VASTI POORVAKARMA : (Pre-operative procedure of Uttara vasti).

PREPARATION OF THE PATIENT :—Decide the type of patient to take this line of treatment. Charaka has mentioned 13 types of rogas (diseases). (Cha. Sid. 9-25, 26)

1. Mootrasada-It is due to pitta and **kapha.** 2. Mootra jatara—mootrasanga, malasanga. 3. Mootrakrichra--Sukra, mootra and it is painful. 4. Mootrotsanga-Vaata, mootra-shosha. 5. Sankshaya-Vaata. 6. Mootrasteeta-Passing of urine very slowly. 7. Asteela-Avarodha (obstruction) teevra ruji (sever pain) 8. Vaatavasti-Vaata, kandu (pruritis),

mootravarodha (obstructionto flow of urine). 9. Ushnavaata–Painful, burning. red and yellow micturition. 10. Vaata kundalika–Vaatasangha, mala and mootra sangha.

(Sangha = obstruction)

11. Granthi–vitiation of vaata and kapha leading to rakta (blood) prakopa, granthi in vasti and pain like ashmari (urinary calculi).

12. Vidvigatha-Vaata will be vitiated leading to udaavartita (misperistalsis) reaches vasti and there will be painful micturition.

13. Vasti kundala :- Shoola (pain), daaha (burning sensation), shotha (oeduna), sharkara, ashmari (urinary calculi), vastishoola (pain in bladder), vanksha shoola (pain in inguinal region), mehana shoola (pain in Penis).

(Sus. Chi. 37–124, 125).

PERSONS FIT FOR UTTARA VASTI :

Person who is having sukra dosha, shukrotksheka i.e. vaata, kaphaja dushta sukra, klaibya (Impotency), dhwaja bhanga.

1. Yonibhramsh (prolapse of the uterus) 2. Rajo dosha (Menstrual disorders) 3. Yonishoola 5. Teevra yoni vyaapat 6. Asrigdhara 7. Pushpanasha 8. Akaala rajahpravritti 9. Aparaja garbha nirodha 10. Vandhyatva (sterlity).

In addition to the above symptoms Charaka has mentioned 20 yoni vyaapats in Charaka chikitsa 30th chapter for which Uttara vasti is suitable. They are :

1. Vaatala Yoni 2. Pittaja yoni (Epi menorrohoea due to chronic infection) 3. Sleshmala yoni 4. Tridoshaja yoni Arajaska yoni 6. Asruja yoni (Endometriosis) 7. Acharana yoni 8. Aticharana yoni (chroniceervinitis with simple erosion) 9. Prakcharana yoni 10. Upapluta yoni 11. Pari–

pluta yoni (Trichomonas vaginitis) 12, Udaavarthini yoni (membranous dysmenorhoea) 13. Karnini yoni (chronic cervicitis) 14. Putraghni yoni (disorders of ovum due to sybiulis, Diabeties) 15. Antarmukhi yoni 16. Soochimukhi yoni (crbriform Hymen or pin pointos) 17. Shushka yoni 18. Vamini yoni 19. Shandi yoni 20. Maha yoni.

ATURA SIDDHATA (preparation of the patient) :

Vasti must be given to ladies only in Rutukala i.e. after Rajodarshana (Menses). After the fourth day of menses give garbhashayagata vasti. By this garbhashaya mukha will open and it allows the vasti easily. Before vasti is administered ksheera, yavagu, ghrutha should be given to the patient. Mala mootradi visarjana is also necessary. Then do abhyanga especially to sroni, spik, kati, parshwa, yoni and vankshana. (Cha. Sid. 9/53)

MEDICINES: (Oushadhaas)

The necesary sneha or qwatha must be ready in a putaka and to combat the vyapats collect and preserve the following yogas:

Nidrodaya vati, pippali moola, panchaguna tailh, tapasweda, phalavarti and Sthanika vedanahara drugs.

PRADHANA KARMA :

1. Vasti pranidhana (the method of administration of vasti).
2. Nireekshana (observation).

THE METHOD OF ADMINISTRATION OF VASTI (ENEMA):

1. (Vasti pranidhaana) :- After conducting abhyanga with taila or ghritha, apply snigdha taila to medra (Penis) and pass shalaka. By this we can asceertain the length of the

netra and also to remove the avarodha if anything is there, it should be free from germs or bacteria. In case of ladies pass bladder sound and if the vasti is for garbhashya uterine sound should be passed and then uttara vasti is administered.

2. OBSERVATION (Nireekshana) :—If kwaatha (decoction) is given it will come out very quickly. So it is called Samyakdatta vasti. Then three vastis can be given if necessary.

Snehavasti will not come outside quickly as in the case of nirooha vasti. In case of garbhashayagata snehavasti, it comes out immediately. Uttara vasti may be given in the interval of three days and they may be given two to three at a time. In case of ladies, vasti can be given daily after three to four days of rajodarshana. ((Cha. Sid. 9-68, 69)

(POST OPERATIVE PROCEDURE OF VASTI) : (Paschaat Karma).

Wait until twelve to twenty four hours and then treat properly. Uttara vasti will give teevra-vedana. Shuddha oushadhas must be used or else shotha will be produced. So in such cases ahiphenasava or nidrodaya rasa must be given. Abhyanga and sweda must be conducted locally for pratyavarti is not secn. Then use pippalyadi phalavartis.

(Cha. Sid. 9-58 to 60)

PIPPALYADI VARTI :

Pippali, lavana, agar dhooma, apamarga, sarshapa, vartaka, nirgundi, shampaka (aragwadha) sahachara all these drugs must be taken in suitable quantity and they are ground to paste with gomootra and amla dravyas, and with gudda i.e. jaggery prepare the vartis. If it is to be passed into guda moola then it should be as big as angushta moola. But it is to be as that of the length of the netra and in the shape of sarshapa and in size masha shape. This varti can be passed into guda and medra. Generally it is done in guda. As soon as mala comes out, urine and vasti will also come out.

DIET : (Bhojana).

After vasti comes out give ksheera, yoosha or mamsa rasa. Follow as that of anuvasana vasti. (Cha. Sid. 9/61).

Sometimes while giving uttara vasti patient may go into AVASADA. So treat it with dashamoolarishta or with kastoori bhairava rasa, hemagarbha rasa 1 ratti and soota shekhara rasa T.D.S. Parisheka with sheetha jala may be done.

THE MODE OF ACTION OF UTTARA VASTI :

(Karmukata of uttar vasti) : Vasti is a very important chikitsa. Its effect is not only on pakwashaya but also on the entire body. By using vishishta oushadhis in vastis they act as shodhana, shamana, lekhana, brumhana, vajeekarana and vayahsthapana etc., that is to say it produces the qualities mentioned above.

Charaka has given the following gunas of Nirooha vasti.

1. Vayahsthapana-Dridhata in dhatus and it prevents old age. 2. It increases ayus. 3. It produces teekshnata of agni and medas. 4. Swara prasadana 5. Varna prasadana 6. It can be given to young and old 7. It wards off all diseases 8. It produces shodhana of mala, vaata, pitta and kapha. 9. It also produces dridhata of Shareera 10. It increases shukra and bala 11. It removes the sanchita doshas outside. (Cha. Sid. 1-27, 28)

After anuvasana vasti is administered it produces the following gunas :-

1. It increases varna and bala.

2. It keeps vata in equilibrium. So it causes chedana of vaata. Taila is the best treatment for vaata disorders. Taila

because of its snigdhata it remove the rooksha guna of vaata of its guruta removes the laghuta of vaata and its ushna guna causes shodhana of sheetha guna. It produces prasadna in manas. It increases bala, varna, and agni.

(Cha. Sid. 1-29, 30)

OPINION OF KAASHYAPPA: (Kashapa-Sid. 1-9)

It can be given to young and old. The entire body is controlled by vaata both in health and diseased states. Both anuvaana and asthapana vastis first act on pakwashaya, and keeps the vaata in sanyavastha. It produces chedana of vaata. So all the vaata vikaras will be diminished just like the tree which is cut by its root loses the shakha, kanda, pushpa etc.,

(Cha. Soo. 20/15)

Regarding anuvasana after sprinkling water to the root of a tree the flowers, barks, shakhas, fruits etc., will get their nutrition. Anuvasana vasti will also produce tarpana to the head and thereby tarpana to the body. It acts on the rasadi saptadhatus. The head also gets tarpana.

CHAKARAPANI'S OPINION:

That guda is the moola of shareera and also it is the pratishtana of siras. Vasti produce tarpana of the moordhagata siras and also increases bala, veerya, and thereby it produces santana. In case of sthabda, sankuchita, bhagna etc., vasti is very useful. In kukshi rogas like adhmana, malagranthi, pakwashaya shoola, amashaya shoola, etc., also it is beneficial. Even after sambhoga (Coitus) the lady will not get heat due to vaata prakopa and also if the person is having ksheenendria, and krusha shareera, vasti will be very beneficial (Cha. Sid. 1-32, 33, 34)

The correctly given vasti will stay in the pakwashaya, sroni, nabhi, and adhobhaga. Vastidravya will reach the entire srotas, in view of its veerya and produces shamanad karmas.

When water is sprinkled to the root of a tree, it will rach the entire wings and the parts of a tree, likewise vasti will also do its work. (Sus. Chi. 35/24, 25)

After the administration of vasti, it will come out, but it does shodhana of mala etc., It comes out due to the effect of apana vaya. It also causes shodhana of doshas from pada to the shiras, just iike the sun which is millions of miles away from the earth, due to its ushna teekshnapradhana produces apakarshana of rasas, so also the vasti which is in pakwashaya will remove the sanchita doshas in the pushta, kati, koshta. etc., and removes the doshas outside.

(Sus. Chi. 35-26, 27, 28)

Among the tridoshas vaata is predominant and vasti is the only proper treatment to pacify it, just like a storm produced by the blow of wind which is pacified only by the ocean. (Sus. Chi. 35-29, 30)

The vasti given in this way will produce upacharya of shareera (body), increases strength (bala) of body (shareera) and alsa increase the colour (varna) and age (ayus).

(Sus. Chi. 35-31)

There are several instances wherein the vasti contents in the pakwashaya reach the duodenum or ileum due to incompetence of the valve. It has also been observed by the author in experimented animals that vasti contents have been traced (Physiological basis of medical proctice).

Chakrapani in Charaka Siddhi 3—24 has strongly suggested that the properly given vasti dravya will reach all the parts of the body within no time and it becomes dissolved. The vasti is given in the vamaparshwa i.e. (the left lateral position) as the guda (anus), pakwashaya (large intestine), grahani (duodenum) are situated on the same side. They are agni adhistanas.

(Cha. Sid. 3-24)

OPINION OF JEJJATA- If the netra is passed 3 angulas into the guda, then it will never reach guda as it is 5 1/2 angulaas (the 3 valis being pravalieni, Samvarini and visarjine) If the sneha (unctuous material) is reached upto apara guda then it will not function properly. The pakwashaya is attached to guda marga, on the upper part of the vama bhaga is agnesthiana.

Grahani is the seat of agni. Even if it reaches the grahani it will not produce upagatha of agni or vice versa. Samana vayu which controls the agni digestive fire will help the vasti to do its normal function. The agni digestive fire will cause pachana and shoshana. Then the vasti material will act in a defferent way. Hence abhyantara ghreta pana which will be changed at its avastha in the amashaya and its actions will naturally differ and it will be acted on by the agni in grahani and moves and circulates through out the body.

After the administration of Brumhana vasti there will be an increase in proteins, HB, RBC, B12 contents in the blood. It increases weight.

Dalhana is of the opinion that the pureeshadharakala is nothing but asthi dhara kala. (Su. K. 4/40).

There is a relation between sneha and majja regarding their poshana. Shira (head) is nothing but indriyatana–this is nothing but sneha. Masthulinga is nothing but the accumulation of ghritha in the shiras. This will be converted into different forms depending upon its necessity. So in shiras there is sneha, meda, majja etc., (Sus. Chi. 2–51.)

Kashyapa says that majja is the adhisthaana of vaata. Now it will be clear that the shiras will be the seat of vatta and it controls the entire body through vatavahanadees.

The vasti contents reach the grahani and becomes shosha. Grahani is pittadharakala, which is also called Majjadharakala, (Sus. Kal. 4/40).

After the administration of vasti, the products of fatty acid, pyruvic acid, will become reduced. When pyruvic acid is increased in blood then simultaneously vitamin B1 is decreased. (Ayurvedaloka 1965 page 79). This vitamin B1 is necessary to maintain the sheath (myolin) covering the nerves (vatavahanadis). Later shosha (degeneration) will be produced. This vitamin will be havirg control over the annapachana and Hrudaya. So by vasti it will come to normal.

Pakwashaya is the seat of pureeshaja krimis. Vasti definitely destroys these krimis. (Cha. Vi. 7–9). The sneha helps the growth of avaikarika krimis and thereby helps the body defence. Vitamin B increased after vasti controls the diseases of the netra, twacha and gives varnya.

Antibiotics kill the krimis. So also the vitrol vasti acts on the sthanika nadees thereby different forms of shoola also gets diminished.

As the sneha reaches Grahani, naturally vasti works well in parinama shoolya vrana (especially ksheera vasti.)

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PART B

Chapter IV

ERRHINE THERAPY (NASYA KARMA)

DEFINITION : Nasya is a method by which either the medicated taila (oil) or churna (powder) will be made to pass through the naasamaarga (i.e. either in one nostril or both of them). Arunadatta has defined the word nasya as-"Naasayam bhavam nasyam", which means it is derived from the root Nas. It is also used in the meaning of the word vyaapti. It is derived asnaasati, anaaseet, nanasa and nesatuhu.

Nas isused to denote nasya. The word nasta is derived from nas dhatu which is used assamgnavaachaka. It is also meant as nasyakarma (Vachaspatyam). Nasya is useful for the nose.

Nasya is very useful in the diseases of the upper part of the neck. For the head, the nose is the channel. "Naasahi Shirasoo dwaaram" The medicines applied through the nose will reach the shiras and mitigate the vitiated doshas. The following are the synonyms for the word Nasya : Shirovirechana, Sirovireka, Moordhavireka, etc., As Nasya produces shodhana (elimination) of doshas, virechana shabda is used here. In Sushruta samhita, the word shirovirechana is used for a type of nasya. Charaka has also used the word nastha prachardana, but Chakrapaani is of the view that nastha prachardana is also meant as Shirovirechana. "Naasaayam bhavam" is also an apt explanation used.

ANATOMY OF THE NOSE:

The synonyms Naasa are:-- Ghraana, Gandhavaha, Ghona and Naasika. Naasa is made up of Tarunaasthi (cartilage). Sushruta says that the pramaana of naasaputa is two angulas. "Dwayangulani vrushana chibuka dasanana-asaputa, karnamoola nayanaantarani"-Sushruta.

The transverse diameter of the internal surface of the naasaputa is thruteeyaamsha angull. (1/3rd of the finger). Naasa is called Gnaanendriya. The main function is to acquire gnaana or knowledge of gandha or smell.

The following are interconnected and interrelated with gnaanendriyas 1. Gnaanedriya, 2. Indriyadhisthaana, 3. Indriya dravya 4. Indriyaartha 5. Indriya buddhi.

Among the ghraana is Indriya, and indriyadhisthaana is gandha or odour Naasika. (Akaasha, ap vaayu, tejas and prithvi bhutas are the indriya dravyaas.)

Gandha or smell is the indriyaartha. Naasa buddhi is also called Indriya buddhi. To acquire the gandha (smell) there is a specific place in the nose. The upper part of the nose is called ghraana moola. The chidras (or openings) of the nose are called nostrils (ghranendriya). In nose, there are two dhamanees which carry gandha (smell). They carry the smell to root of the nose (naasamoola). From there the same will be carried to the brain. In the head the Tarpaka kapha is situated and it produces Tarpana to all the indriyas of the body.

SHIRAS (HEAD): Shiras is the synonym for moordha. Mastaka and uttamaanga are also the synonyms of Moordha. In Bhela Samhita it is opined that the Hridaya is situated in the head. Charaka is of the opinion that head is the seat of 10 dhamanis and it is the seat of the heart of indriyas. There are srotases sitiuated which control praana. Mastulunga is made up of majja (bone-marrow). Shira is made up of kapaalaasthi (Skull Bone) and naasa is its main passage. The openings of siras of srotra, Sringaataka marma, kanta' chakshu. will open into the brain.

Majority of the diseases of the head start with the diseases of the nose. This is an accepted fact even in modern medicine.

DRUGS USED IN NASYA THERAPY :

The drugs that are used in nasya are explained in Charaka Samhita. (Cha. Sut. 2, 3, 4, 5). They are dealt below, in a concise manner.

APAAMARGA : (Achyranthus aspera)

It consists of dry (Rooksha), Acute Penetrating (Teekshna), Pungent (Katu), hot (ushna) gunas (properties) and it is used as antioedema (shothahara) and to alleviate pain (vedhanaasthaapaka).

AJAAJI : (Cuminum cyminum)

It is dry (rooksha), Pungent (katu) and hot (ushna).

AJAMODHA : (Carum rosbinghianum)

It is light (laghu), dry (rooksha) Acute (teekshna) and alleviates pain (vedanaasthaapaka).

ALARKA : (Calotropis gigantica).

It is light (laghu), dry (rooksha) Acute (teekshna) and hot (ushna) with Pungent taste (katu rasa).

ARKA : (Calotropis procera)

It is light (laghu), dry (rooksha), teekshna (Acute), and hot (ushna), and Pungent (katu in taste).

ATIVISHA : (Aconitum heterophylum)

It consists of dry (rooksha), Bitter (tikta), hot (ushna) properties and acts as Vermicids (krimigna).

INGUDI : (Balanites roxburghi)

It is unctuous (snigdha), hot (ushna) and Jantughna (Vermifuge).

KUSHTA : (Saussurea lappa).

It is dry (rooksha), Bitter (tikta) and Pungent (katu) hot (ushna) and relieves pain (vedanaasthaapaka).

GAVAKSHI : (Citrullus colocynthis)

It is dry (rooksha) Acute (teekshna), hot (ushna) and Pungent (katu) in taste (rasa).

GUDOOCHI : (Tinospora cordifolia)

It is heavy (guru), unctuous (snigdha) and hot (ushna).

DAARUHARIDRA : (Berberis aristata).

It is dry (rooksha), hot (ushna) with Bitter (tikta) and Astringent (kashaya) in taste. It alleviates Odema in the body.

ELAA (Elettairria cardamomum)

It is dry (rooksha), pungent (katu) and sweet taste (madhura rasas) and stops offensive smell (durgandha nashaka).

MADANAPHALA : (Randia dumetorum)

It is light (laghu) with sweet (madhura), Bitter (tikta) and Astringent (kashaya) taste and hot in potency (ushnaveerya) It alleviates oedema in the body.

NIMBA : (Melia azadirachta).

It is light (laghu), Bitter (tikta) in taste, cold in potency (sheethaveerya), janthugna and acts as pain relieved (vedanaasthaapaka).

DEVADAARU : (Cedrus deodara)

It is unctuous (snigdha) with Bitter taste (tikta rasa) and hot in potency (ushnaveerya) and alleviates oedema and pain (vedanasthapaka).

BRAAHMI : (Hydrocotyle asiatica).

It is Bitter (tikta) and astringent (kashaya) in taste and cold in potency (sheeta in veerya).

BHAARANGI : (Clerodendron serratum).

It is light (laghu), dry (rooksha), Bitter (tikta) and pungent in taste (katu in rasas) aud hot (ushna).

NAGADANTI : (Croton oblingifolicus).

It is unctuous (snigdha), teekshna and hot (ushna).

TEJOVATI : (Zanthoxylon alatum)

It is light (laghu), dry (rooksha), and teekshna.

JYOTHISHMATHI : (Celastrus panniculata)

It is teekshna, sara, hot (ushna) and pungent in taste (katu in its rasa).

PRITHWEEKA : (Nigella sativa)

It is dry (rooksha) hot in potency (ushna in veerya), pungent in taste (katu rasa) and alleviates oedema and alleviates pain. (vedanasthapaka).

PEELU : SALVADORA PERSICA)

It is unctuous (snigdha) teekshna, hot (ushna) and alleviates pain (vedanaasthaapaka).

MOOLAKA : (Raphanus sativus).

It is teekshna, hot in potency (ushna) and alleviates pain (vedanaasthaapaka).

LODHRA : (Symplocus racemosus).

It is dry (rooksha), astringent (kashaya) and pungent (katu) in taste, cold in potency (sheeta in veerya) and alleviates oedema in the body,

VACHA : Acorus calamus)

It is light (laghu), teekshna, sara, Hot in potency (ushna) and it alleviates kapha and vaata.

VARTAKI : (Solanum mecogena)

It is dry (rooksha) and teekshna. It is sweet in taste and alleviates sheeta.

TWAK : (Cinnamomum zeylanicum)

It is dry (rooksha). teekshna, pungent (katu) and bitter (tikta) in taste, hot in potency (ushna in veerya) and alleviates kapha and vaata.

LASHUNA : (Allium sativum)

Lashuna consists of pungent taste (katu rasa), hot in potency (ushna veerya) and teekshna guna.

HARIDRA : (Curcuma longa)

It is dry (rooksha), hot in potency (ushna), bitter and pungent (tikta and katu) in taste and alleviates kapha and vaata.

SOUVARCHA LAVANA :

It is subtle (sookshma), unctuous (snigdha) and hot in potency (ushna veerya)

SAINDHAVA LAVANA : (Rock salt)

It is avidaahi, subtle (sookshma) and hot in potency.

SHUNTI : (Zingiber officinale)

It is unctuous (snigdha), teekshna, and hot in potency (ushna) and pungent (katu) in taste.

SHIREESHA : (Beeja) (Albizzia labeck)

It is dry (rooksha), teekshna, astringent (kashaya) in taste and alleviates oedema and pain (vedanaasthaapaka).

SHWETHA APARAJITA : (Clitoria ternata)

It is astringent (kashaya) and pungent (katu) in taste and cold in potency (sheeta in veerya)

SURASA : (TULSI) (Ocimum sanctum)

It is pungent (katu) and bitter (tikta) in taste dry (rooksha) and acts as a vermicide.

SHALLAKI : (NIRYAASA) (Boswellia sorrata)

It is dry (rooksha), bitter (tikta) and sweet (madhura) in taste, cold in potency (sheeta in veerya), and alleviates pain (vedanaasthaapaka).

SARSHAPA : (Brassica nigra)

It is teekshna, hot in potency (ushna), pungent (katu) and bitter (tikta) in taste and alleviates both kapha and vaata.

PIPPALI : (Piper longum)

It is unctuous (snigdha), teekshna, pungent (katu) and it is either cold (sheetha) or hot (ushna) in potency.

MAREECHA : (Piper nigrum)

It is light (laghu), teekshna, hot in potency (ushna) and pungent (katu) in taste.

TUMBARU : (Coriander of Nepal)

Its properties are that of Tejovati.

(Ref. Cha. Sut. 2, 3, 4 & 5. Cha. Vim. 8–15)

DRUGS USED IN NASYA KARMA AS STATED IN SUSHRUT SAMHITA (Ref. Sus. Sut. 39-6)

1. Pippali (lat Piper longum) 2. Vidanga (lat Embelia Ribes) 3. Apaamaarga (lat A chy ranlhes aspera) 4. Shigru (lat Morivga oleifera) 5. Sarshapa (lat Prrassica Nigra) 6. Shireesha (lat Albizzia labeck) 7. Bimbi (lat Coccinia indica) 8. Shwethapraajita (lat clitoria ternata) 9. Kinahi (lat Achyranthes Aspera) 10. Vocha (lat Acorus calamus) 11. Jyotishmati (lat Celastrus penniculata) 12. Karnja (lat Pongamia glabra) 13. Arka (lat Calotropis Proeera) 14. Alarka (lat Calotropis gigantica) 15 Lashuna (lat Allivum Sattivum) 16. Ateesa 17. Shunti (lat Zingiber officianale) 18. Taleesapatra (lat Abies webbina) 19. Tamaalapatra (lat Cinnamomum tanala) 20. Surasaa (lat Ocimum sanctum) 21. Hrajaka 22. Engudi (lat Balanities roxburgii) 23. Medasringi (lat Gymnema sylistre) 24. Maatulunga (lat Citrus decumana) 25. Peelu (lat Salvodora persica) 26. Jaati (lat Jasminum grandiflorum) 27, Laaksha (lat Coccus lacca (lac) 28. Hingu (lat Ferula narthex) 29. Madya (Alcohol) 30. Gomaya (Cow dung) 31. Go-mootra (Cow's urine) 32. Lavana etc., (Salt).

DRUGS MENTIONED BY VAGBHAT :

1. Apaamaarga (lat Achyranthes Aspera)
2. Bruhati (lat Sola numrndicum)
3. Elaa (lat Elettaria cardamomum)
4. Vidanga (lat Embelia ribes)
5. Raala
6. Hingu (lat Ferula narthex)
7. Daaruharidra (lat Beriberis aristata)
8. Trikatu (lat Pipper longum + pipper nigrum + Zingiber officianale)
9. Brhat elaa etc., (A variety of Elattarium cardomum (big size).

TYPES OF NASYA :—

Charaka has classified Nasya into 5 types. They are explained below :—

1. NAAVANA NASYA :

   1. Snehana (unctuousness) 2. Shodhana (elimination)

2. AVAPEEDA NASYA :

   1. Shodhana, 2. Sthambana

3. DHMAAPANA : (Demulcent Nasal medication)

4 DHOOMA NASYA :

   1. Praayogika (Habitual) 2. Vairechanika (Eliminatory) 3. Snehika (unctuous)

5. PRATIMARTHA NASYA :

   1. Snehika (unctuous) 2. Virechana (Eliminatory or purificatory)

1. Rechana (Eliminatory) 2. Tarpana (Nourishing or cooling) 3. Shamana (Alleviating or sedative)

(Ref. A. H. Soo. 15-4, Cha. Sid. 9–89 to 92)

Sushruta has classified naaya into two types.

1. Snehana (unctuousness) 2. Shirovirechana (errhine)

They are further sub-classified into five groups :

1. Pradhamana, 2. Nasya, 3. Shirovirechana, 4. Pratimarsha and 5. Avapeeda.

Vaagbhata has classified Nasya as follows :

1. Shamana (alleviating) 2. Brumhana and 3. Virechana (purification).

Kashyapa has classified Nasya into two types :

1. Brumhana (nourishing) 2. Karshana (depleating)

Shaarangadhara has classified Nasya into two major types:

1. Snehana (Brumhana) 1. Marsha 2. Pratimarsha
2. Rechana (Karshana) (unctuous nasal medication)
   1. Avapeeda 2. Pradhamana

(Ref. 1. Sus. Chi. 40-21, 2. A. H. Soo. 20-2, 3. Ka. Sa. 2nd cha. 4. Kasya siddhi 4th cha. 5. Sha. UK 8-2 & 24).

1. NAAVANA:
   - (a) Snehana (unctuousness)
   - (b) Shodhana (eliminative or purificatory)
2. AVAPEEDA:
   - (a) Shodhana (eliminative)
   - (b) Sthambana (Astringent Nasal medication)
3. DHOOMAPAANA:
   - (a) Snehika (unctuous)
   - (b) Vairechanika (Eliminatory or purificatory Nasal medication)
   - (c) Praayogika (Habitual Nasal medication)
     - (i) Rechana (eliminatory)
     - (ii) Tarpana (Cooling or Nourishing Nasal medication)
     - (iii) Shamana (Sedative Nasal medication or therapy).
4. DHOOMA:
5. PRATIMARSHA:
   - (a) Sneha (unctuous nasal medication)
   - (b) Virechana (Eliminatory or purificatory Nasal medication).

Sushruta has left dhoomanasya and has detailed the following: Shirovirechana (errhine), pratimarsha, avapeeda, and pradhamana.

Naavana shabda (word) can be taken for Shirovirechana. Avapeeda nasya is nothing but the procedure of administering drugs in the form of kalka (paste), eg. Pippali, Saindhava etc., Dhmaapaana nasya will produce srotavishodhana (purification) of the body. This comes under the category of Shirovirechana of Sushruta. The praayogika, Snehika and vairechanika dhooma come under the shamana nasya etc.

Charaka has classified nasya into 3 major types:

1. Rechana (Purificatory or Eliminatory nasal medication)
2. Tarpana (Cooling or Nourishing Nasal medication)
3. Shamana (Sedative Nasal medication)

It is understood that sthambana is for shamana and tarpana for snehana. (Cha. Sid. 9–92)

RECHANA NASYA :

(purificatory or eliminatory type of Nasal Therapy)

It is defined as that which causes the sthaanachyuti of doshas and thereby remove the same outside through the Nose (naasa). eg. 1. Pradhamana nasya, 2. Dhooma nasya and 3. Pratimarsha nasya.

Shirovirechana nasya should be employed in the diseases like supti (Numbness), gourava (heaviness of the body), and sthambha (stiffness) etc.,

TARPANA NASYA :—Cooling or Nourishing type of Nasal Therapy).

This is also called Brumhana nasya. It is a type of nasya which is used in ksheenata (weakness) of dhaatus (tissues) and doshas. It produces poshana of doshadhaatu (nourishment). It is used in 1. Ardita (facial paralysis), 2. Shirah kampa (shaking of the head), 3. Vaataja shiroroga (nervous diseases of the head).

SHAMANA NASYA :-(Sedative or alleviating type of Errhine therapy)

It is defined as that which alleviates dushta doshas, and brings it to normal. Sthambana and pratimarsha nasyaas will come under this heading. Sthambana nasya is used with profound benefit in Raktapitta (Haemorrhagic diathesis),

There are in total 20 varieties of nasya which are mentioned below :—

1. Naavana nasya (Inunction type of Nasal medication)
2. Avapeeda nasya (Demulcent Nasal medication)
3. Virechana nasya (purification or eliminatory nasal medication).
4. Tarpana nasya (Cooling or Nourishing Nasal medication)
5. Karshana nasya (Depleting type of Nasya)
6. Shirovirechana nasya (Purificatory Nasal medication)
7. Pratimarsha nasya
8. Snehana nasya (Unctuous Nasal medication)
9. Nasya
10. Dhmaapana Nasya (Insuffallation of Medicines)
11. Marsha nasya
12. Samgna prabhodana nasya (Conscious promoting Nasal Medication)
13. Dhooma nasya (Application of Nasal Medications)
14. Praayogika nasya (Habitual Nasal Medication)
15. Sthambana nasya (Astringent Nasal medication)
16. Brumhana nasya (Roborant Nasal Administration)
17. Snehika nasya (Unctuous Nasal medication)
18. Shodhana nasya (Purificatory Nasal Medication)
19. Shamana nasya (Sedative nasal medication)
20. Vairechanika nasya (Purificatory Nasal medication).

TYPES OF NASYA ACCORDING TO THE PART OF THE DRUG USED

According to this classification there are seven types namely :—

1. Phala (Fruit) nasya, 2. Patra (Leaves) nasya, 3. Moola (Roots) nasya, 4. Kanda (stem) nasya, 5. Pushpa (Flowers) nasya, 6. Niryaasa nasya, 7. Twak (bark) nasya.

(Cha. Vim. 8–154).

I. PHALA NASYA : Fruits that are used are :

1. Apaamaarga (Achyranthes aspera), 2. Pippali (Piper longum), 3. Vidanga (Embelia ribes), 4. Mareecha (Piper nigrum), 5. Shigru (Moringa oleifera), 6. Shireesha (Albizzia labeck), 7. Ajagandha (Gynadropsis gynandra), 8. Elaa (Elettaria cardamomum), 9. Peelu (Salvedora perica), 10. Harenuka (Pisum sativum)

II. PATRA NASYA :—

1. Tulasi (lat Ocimum sanctum) 2. Saptaparna (lat Alstonia scholaris) 3. Aragwadha (lat Cassia fistula) 4. Moola (lat Raphanus sativus), 5. Sringaveera (lat Zingiber Offcinalis) 6. Lashuna (lat Alivum sativum), 7. Sarshapa (lat Brassica n gra), 8. Taleesapatra (lat Abies Webbiana), 9. Sumukha, 10. Tamaala patra (lat Cinnamomum tamala nees).

III. MOOLA NASYA :–The roots of the following are used :

1. Alarka (lat Calotropis gigantica), 2. Arka (Calotropis gigantica), 3. Kushta (Saussurea lappa), 4 Naagadanti (lat Croton oblingifolicus), Vacha (lat Acorus calamus) 6. Bharangi (lat Clerodentron serratum), 7. Braahmi (lat Hydroctyle asiatica), 8. Ativisha (Aconitam) heterophyllum) 9. Karnja (lat Pongami glabra), 10. Indriyaana (lat Holarrhena anti-dysenteriea).

IV. KANDA NASYA :-The stems of the following are used :

1. Haridra (Curcuma longa),
2. Shunti (Zingiber officinale)
3. Lashuna (Attivum sativum)
4. Moolaka (lat Raphanus sativus),

V. PUSHPA NASYA :-The flowers that are used are :

1. Lodhra (lat Symploius racemosus)
2. Madanaphala (lat Randia dumetorum)
3. Saptaparna (lat Alsotonia scholaris)
4. Nimba (lat Melia azadirach)
5. Arka (calotropis gigantica)

VI. NIRYASA NASYA :

1. Devadaaru (lat Cedrus deodara)
2. Hingu (lat Ferula narthex)
3. Agaru (lat Aquilaria agallocha)
4. Sarala (lat Pinus longifolia)
5. Laaksha (lat Coccus lacca (lae)
6. Shallaki etc., (lat Boswellia serrata)

VII. TWAK NASYA :-The bark of the following drugs is used :

1. Tejovati (lat Zanthoxylon alatum)
2. Ingudi (lat Balanites roxburgii)
3. Daalchinni (lat Cinnamomum zeylanieum)

With the above drugs the kalka paste (kalka), powder (choorna), juice (swarasa). milk (ksheera), decoction (kwaatha), dhooma, maamsa rasa, madya, taila and ghritha etc., may be prepared and used suitably.

CLASSIFICATION

NASYA

I. According to DRAVYA BHEDA

Choorna (powder), Kalka (paste), Ksheera (milk), Sneha (unctuous), Maamsa (flesh), Dhooma, Kwaatha (decoction), Madya (Alcohol).

II. According to KARMA:

- (A) Rechana (purificatory)
  - 1. Samgna prabodhana (Shodhana)
  - 2. Krimigna (Vermicide)
- (B) Brumhana (Roborant)
- (C) Shamana (Sedative)
  - 1. Sthambana (Astringent)
    - a] Raktasthambana (Stoping of blood)
    - b] Doshas sthambana (Curing of doshas)
    - c] Karshana (depleting)

III. According to ASHRAYA:

A. Phala (fruit), B. Moola (root), C. Patra (leaves) D. Kaanda (stem), E. Pushpa (flower), F. Niryaasa (Gum or Resin), G. Twak (Bark).

IV. According to VIDHEHYA.

A. Pradhamana, B. Avapeeda (Demulcent), C. Dhooma (Smoking).

NAAVANA NASYA :- (Inunction type of Nasal medication).

This type of nasya can be used daily. This is of two types as shodhana and snehana. Sushruta uses sneha nasya for naavana nasya. He has also stated and used the word NASYA for Snehana nasya. This will be effective in Shirah shoonata (a sense of Vaccumness in the head). It gives strength to the greeva (neck) skanda (shoulder) and Uras (chest). It produces prasaada of drishti (increases eye sight). This type of sneha nasya is called NASYA. (Sus. Chi. 40-22).

INDICATIONS OF NAAVANA NASYA :—

Naavana nasya can be used in these fifteen diseases :

1. Vaataji shiroroga (Neuralgia) 2. Danta paata (Falling of teeth) 3. Kesha paata (Falling of hairs) 4. Smashru paata (Falling of Moustache) 5. Teevra karna shoola (Severe Ear ache) 6. Karma Kshweda (Tinnitus) 7. Timira (Amaurosis), 8. Swedopaghaata (obstruction to sweating) 9. Naasaroga (disease of Nose) 10. Mukha shosha (Dryness of face) 11. Apabaahuka (Frogen shoulder) 12. Akalaja vali (Premature wrinkles) 13. Akalaja palita (Premature fall of hairs) 14. Daaruna prabodha, 15. Vatapittaja mukharoga (Sus. Chi. 40/22)

The prathama maatra (first dose) sneha nasya is called Heena maatra. In this type 8–16 drops may be given. The other maatra is madhyama maatra wherein 16 drops are instilled i.e. it comes to 32 drops (taking into account both the nostrils). The third maatra is called as uttama maatra. This comes to paani shukti for each nostril i.e. 32 drops for one nostril and totally it comes to 64 drops. (Sus. Chi. 40–28)

Bhoja has advocated 16 drops or bindus for praayogika nasya. The dose can be adjusted depending upon the doshabala of the patient i.e. 8, 16 or 24 drops. Shirovirechana of Sushruta can be categorised as a variety of shodhana. This nasya can be administered in the following diseases. Accumulation of Kapha in Taalu, Taalukanta, kanta, Anorexia (aruchi) heaviness in the head (shirogourava), pain (shoola), coryz (peenasa), Hemicrania (ardhavabhedhaka), worms (krimi), pratishyaya, apasmaara (epilepsy), loss of gandhagnaana, kaphaja rogas of urdhwajatru (ENT) etc.

The following drugs may be used for shodhana nasya :—

Shigru (lat Moringa oleifera), Vidanga (lat Embelia rebe), Apaamaarga (lat Aehyranthis aspera), Pippali (Piper longum), etc., In case of Shodhana nasya, the dose of sneha maatra is Heena – 4 bindus madhyama (6) and uttama (8) drops.

(Sus. Chi. 40–36)

Anu taila is an effective remedy, when it is given in a single dose for 3 days. This gives strength to the sensory organs.

According to Sushrutha Snehana (unctuousness) and virechana (purative type) must be administered before food is taken. In case of kapha diseases it should be given in the poorvaahana (before 12 noon) and pitta diseases in the madhyahna (mid day) and in vaata diseases in the aparahna (after 12 noon). If nasya is to be administered to a healthy person then it should be administered in the madhyahna (mid day). In Sharad (Autumn) and Vasanta ritū (spring season) it should be administered in the poorvohna (before 12 noon), in Greeshma (Summer) madhyahna (mid day) and in varsha ritu (Rainy season) after the onset of the Sun.

(Sus. Chi. 40–24).

AVAPEEDA NASYA :

It is a type of nasya where in the extract of the drug i.e., rasa (extract or juice) or paste i.e., kalka of drugs is put into both nostrils (A. H. Sut. 20–7).

Sushruta has opined that this is of two types as shodhana and Sthambana.

Sushrutha is of the opinion that the other name for Shirovirechana nasya is avapeeda nasya. The virechana nasya if mainly used for the purpose of producing shodhana in the head. In Raktapitta (Haemorrhagic disorder) consumption and other pitta diseases the sthambana variety of nasya is used, with sharkara (sugar), ikshu rasa (Sugarcane juice), ksheera (milk), ghrita (ghee) and maamsa rasa (meat juice).

(Sus. Chi. 40–44).

The dose for shirovirechana is four bindus, (6) bindus and (8) bindus. Chakrapaani has classified the avapeeda nasya into 3 categories : 1. Shodhana, 2. Sthambana and 3. Shamana. With the paste (kalka) of the drugs, nasya will be given. For the purpose of producing virechana, nasya paste (kalka) of virechana is used. But, Dalhana is of the opinion that the avapeeda nasya is of two varieties namely, Samgna prabhodana and sthambana. Samgna prabhodana is used when the patient is unconscious. This is a variety of shodhana nasya. This must be given to persons who are having kapha in their head, and when the individual is bitten by a snake. Videha has advised the use of Avapeeda nasya in the following diseases· persons who have consumed poisons, sanyaasa (syncope) moorcha (stupor), moha (torpor), apatantraka, mada (intoxication) apasmaara (epilepsy) shirovedana (head ache), Krodha (enragenment), bhaya (fear) and other mental disorders.

Sneha and kalka nasya must be administered to too much debilitated, delicate persons (sukumara), and ladies.

(Sus. Chi· 40–45).

DHMAAPANA OR PRADHAMANA NASYA:

This is a variety of shodhana nasya. This ean be given in the form of powder (Choorna) The choorna is inhaled through the nostrils· For this 6 angula length of tube is required, in which the choorna will be filled and the same will be made to get into the nose by blowing the same. Pradhamana nasya is mostly given in the maanasika rogas (mental disorders) like epilepsy, insanity, etc.,

This can also be given to patient who have consumed poisons and also in the diseases of the head, Its dose is equal to 3 muchyuti (the quantity that is being taken with the help of index finger).

(Cha. Sid. 9–107).

Dalhana has suggested the use of fine powder taken in a thin cloth in a quantity of sukti pramaana (2 tolas) and tie it in the form of a potali (polus) and the smell should be inhaled.

DHOOMA NASYA:

In Dhooma nasya, fumes of drugs are to be inhaled (Inhalation of fumes) through the nose. Chakrapaani has stated the use of the inhalation of fumes (Dhooma) is called as

Nasya. Dhooma is of three types. Namely 1. Praayogika (doomapaana), it alleviates doshas and hence called as Shamaka. 2. Vairechanika and 3. Sneihika dhooma.

INDICATIGNS OF DHOOMANASYA:-Dhooma nasya is used in the diseases of the head, nose and eyes (Chakrapaani teeka Cha. Sid 9-92). Vaagbhata has suggested the use of dhooma through the nose first in case of utklishta (aggravated) doshas in the head, and the dhooma must be taken only from the mouth.

When there is no utklishta (aggravation) of doshas either in the nose or in the head, then if they are to cause aggravation (utkleshta) then make the patient to inhale the dhooma through the mouth and then through the nose. (A. H. Soo. 21-10)

Inhaling the dhooma through the nose and allowing it to go through the mouth is not at all advisible as it is dangerous to the eyes. (Cha. Soo. 5-46).

Dhooma nasya can be classified into 2 varieties, depending on the method of use. The drugs mentioned for nasya are to be kept inside a tube and one side of it is to be kept in the mouth and the other end of the tube must be lit with fire. This type of nasya, netra can be used for Teekshna, Virechana nasya, Snehika nasya and Madhya (praayogika) nasya. The length of the netra used is 24, 32 and 36 angulas in length respectively. Vaagbhata is of the view that the last netra must be of the size of 40 angulas in length. (Cha. Soo. 5-48)

The patient must be made to sit on a comfortable place and whose mind must be under his control and whose one nostril must be closed with a finger and from the other nostril he should inhale the dhooma. or fumes. After few minutes the patient must inhale in the other nostril, which had been closed previously, and he should close the nostril through which dhooma has already been inhaled. Like this it should be repeated 3-3 times. (A. H. Soo. 21-9).

For praayogika dhooma the following drugs should be used .—

1. Harenu (pisum sativum) 2. Priyangu (Callicarpa macrophyllavahl) 3. Prithweeka (nigella sativum) 4. (a) Kesara (Mesna ferrea) b) Nakha, 5. a) Chandana patra (Leaves of Santalum album) b. Hrivera (Pavones odorata) c. Chandana (Santalum album) 6. Elaychi (Elettaria cardomum) 7. Usheera (Vetiveria zizainioides) 8. Padmaka (prunus cerasoides) 9. Twak (Cinnamomum zeylanicum) 10. Patra (Cinnamomum tamale) 11. Madhooka (Glycerryhiza glabra) 12. Jatamaamasi (Nardostachys jatamamasi) 13. Guggulu (Commifora mukul) 14. Agaru (Acquillaria agallocha) 15. Pipal (Ficus bengalensis) – bark of nyagrodha 16. Plaksha (Ficus locar) 17. Lodhra (Symplocos racemosa) 18. Sarjarasa (resin of vateria indica) 19. Aswatha (ficus religiosa) 20. Udumbara (Ficus racemosus) 21. Kamala (Nelumbo nucifera faertu) 22. Saileya (Permellia perforata) 23. Utpala (Nymphaee alba) 24. Musta (Cyperus rotundus) 25. Sriveshtaka (Resinous extract of pirus roxbhurghii) 26. Shallaki (Boswellia serrata).

For snehika dhooma the following drugs can be used :—

1. Vasa, 2. Ghritha, 3. Madhuchishta and 4. Jeevaneeya gana dravyas.

For preparing vairechanika dhooma the following can be used :—

1. Shwethaparijatha, 2. Jyothishmathi, 3. Haritala, 4. Manahshila, 5. Agarupatra (Cha. Soo. 5–20 to 26).

MARSHA AND PRATIMARSHA NASYA :

The marsha and pratimarsha nasya are to be conducted with the help of sneha (unctuous material). The marsh differs from pratimarsh in its high dose and they are to be differentiated with the help of dose schedule only.

(Cha. Sid. 9–92, A. H. Soo. 20–7).

PRATIMARSHA : While explaining the details of pratimarsha as it does not produce any complications i e. produces dosha saamyavastha. This is to be given twice in a day. This will not enhance the diseases but produces avarodhata (obstruction) in the body. The anguli of the patient must be dipped in sneha and should be dropped into the nostril in the form of drops. This process is called pratimarsha. As soon as the oil drops are dropped into the nose it should be inhaled. (Dose-oildrops 2 bindus). This can be administered in all the seasons of the year. The heavy dose of the nasya that is given will not and should not be used in all the seasons. e.g. Marsha. The dose of pratimarsh should be so much that the sneha must reach the kanta (throat) from the nose, but sneha should not produce any sraava (exudation) in the throat. (Sus. Chi. 40-52)
(Cha. Sid. 9-117).

Sushrutha has also advocated the same. Vaagbhata has decided the dose of pratimarsha and marsha depending on exact dose. The pradshini anguli (Index finger) must be dipped in sneha up to two parva (joints) and then it should be dropped into the nose. The dose for uttama marsha is 10 bindus, madhyama marsha is 8 bindus and heena marsha is 6 bindus, but the dose of pratimarsha nasya can be administered from life to death irrespective of age. This will produce the effect of marsha nasya. It does not require a costly apparatus.

INDICATIONS OF PRATIMARSHA NASYA :

1. Kshata (Injury), 2. Kshama (Enduranee), 3. Baala (Children) 4. Vriddha (Oldaged people) 5. Sukhaatma (persons who are in the habit of living happily and cheerfully).
(A. H. Soo. 20/26).

CONTRO-INDICATIONS OF PRATIMARSHA NASYA :

The following diseases are the contro-indications :-

1. Dushta peenasa (Chronic sinusitis) 2. Madya peeta (person who has cansumed alcohol) 3. Baala (Children)

4. Krimi (infections in the head) - Dooshita moordhini,
5. Utklishta dosha (where the doshas are vitiated and in utklishtavastha (aggravated condition).

(A. H. Soo. 20/26, 27).

Note:— The dose of pratimarsha nasya is less. So it may not alleviate the above diseases.

DIFFERENCE BETWEEN MARSHA AND PRATIMARSHA NASYA :-

The major difference is their dosage. A question will arise whether marsha nasya which produces complications should be used by an intelligent physician or not? There is no reason to believe that, as marsha nasya is having property of sheeghra kaaritva (Quick action) and it is having very good properties, whereas pratimarsha is also effective but it does its work very slowly and gradually. These can be compared to the effect of Achcha snehapaana and vichaaranasnehapaana, kutipraaveshika rasayana and vaataatapika rasaayana, anuvasana vasti and maatravasti, in their quick action and slow action and their quick effect and slow effect.

(A. H Soo. 20/34, 35, 36).

While administering sneha in marsha and pratimarsha taila is the best one as the head is the seat of kaphadhisthaana and snehadhishtaana. Other snehas do not produce the same effect.

(A. H. Soo. 20–33)

TIME OF ADMINISTRATION OF PRATIMARSHA :

This can be administered in all seasons of the year. Vaagbhata has suggested the use of this type of nasya in 14 times of the day. (A. H. Soo. 20/27, 28). The details of the 14 times, of administration are mentioned below.

1. Talapothita (After onegets up from bed)
2. Prakshaaalitadanta kaala (After dental cleaning)
3. Gruhannirgachchata kaala (Before he goes for work)

4. After vyayaama (After exercise) 5. After vyavaya (After coitus) 6. Adhva parisranta kaala (After tired time) 7. After mootra-visarjana (After micturition) 8. After mala-visarjana (After defecation) 9. After kavalagraha (After gargling of mouth) 10. After anjana (collyrium) 11. After bhojana (After food) 12. After vamana (After emesis) 13. After divaswapna (After day-sleep) 14. Saayankaala (evening).

Vaagbhata has suggested the use of nasya after sirobhyanga (application oil to head – 4 varieties–Abhyanga, sheka, pichu and vasti). If one adopts the above procedure of administering the pratimarshanasya then he will derive the following benefits: (Sus. Chi, 40–52).

I. TALPOTHITHA KALA : As soon as one gets up from the bed (after the night's sleep) pratimarsha nasya must be administered. The kapha which is deposited and collected in the srotas of the nose will be discharged outside. It also produces clarity of mind (prasannata in the manas).

II. PRAKSHALITA DANTA KALA : After danta prakshalana (tooth cleaning) if one adopts pratimarsha nasya, then, his denture will become strong and also it produces good smell (sugandha) in the face.

III. GRUHANNIGRACHCHATA KALA : Whenever a person wants to go out for his daily work during that period he can take nasya. By this the taila will be deposited in the nose and produces klinnata in the internal part of the nose. It will protect the nose from fumes and other particles.

IV. AFTER VYAAYAAMA : After exercise the person becomes tired, and at that time if pratimarsha nasya is administered he will be relieved of the exhaustion.

V. AFTER VYAVAAYA :—It is natural that sexual courses produce weakness. This can be remedied by the administration of pratimarsha nasya after coitus.

VI. ADHWA PARISRAANTA: If the pratimarsha nasya is administered to a person who has been tired due to long walking, then the tiredness will be relieved.

VII & VIII. AFTER MALA MOOTRA VISARJANA: After micturition and defecation if one takes pratimarsha nasya then his eyesight will become good.

IX & X. AFTER KAVALAGRAHA AND ANJANA: In this case also if pratimarsha nasya is administered, the eyesight will be fine.

XI. AFTER BHOJANA: If this nasya is administered after meals it produces srotoshuddhi or the purification of the channels and lightness in the body.

XII. AFTER VAMANA: After vomiting if this nasya is administered, the kapha present in the throat will be removed and this produces taste in the food.

XIII. AFTER DIWASWAPNA: Diwaswapna (Day sleeping) produces kapha and by administering pratimarsha nasya this dissolves and provides good sleep. It also removes the heaviness of the body and produces concentration of mind (manas).

XIV. SAAYANKALA: If administered in the evening it gives good sleep early and helps one to get up early in the morning.

PATIENTS CONTRA INDICATED FOR NASYA THERAPY

Nasya should not be administered to 34 varieties of patients:

No.	Disease	CHA.	SUS.	VAG.
1.	Ajeerna (Dyspepsia)	+	+	+
2.	Anuvasita (who has undergone Anuvasana vasti)	+	+	+

No.	DISEASE	CHA.	SUS.	VAG.
3.	Apatorpita (Fasted)	—	+	+
4.	Kaasa peedita (Afflicted with cough)	—	—	+
5.	Kruddha (Enraged)	—	+	—
6.	Garbhini (Pregnant woman)	+	+	—
7.	Garaarta (Toxicosis)	--	+	+
8.	Trushnartha (Thirsty)	+	+	--
9.	Navapratisyaya (Coryza)	+	—	—
10.	Nava jwara (Acute fever)	+	—	—
11.	Paana klaanta (afflicted with water)	+	—	—
12.	Peeta madya (Alcholism)	+	+	+
13.	Peeta toya (drunken with water)	+	+	+
14.	Peeta sneha (drunken with fat)	+	+	+
15.	Peeta drava (drunken with fluid)	--	+	+
16.	Baala (Children)	--	+	—
17.	Bhuktabhukta (Midle stage of digestion)	+	+	+
18.	Matta (Intoxicated)	+	--	--
19.	Moorchita (Swooned)	+	—	—
20.	Sramaarta (Wornout by fatigue)	+	+	—
21.	Vyavayaklaanta (exertion due to act of coitous)	+	+	—
22.	Vyayama klaanta (Fatigue due to exertion)	+	+	—
23.	Snaata siraha (Head bathe)	+	—	+
24.	Snehadi Paatu kaamah (one desires of taking fatty materials	+	--	+
25.	Snaatu kaamah (one who desires taking bath)	+	+	+
26.	Sootika (A woman recently delivered in woman)	—	—	+
27.	Rakta Sraavita (Afflicted with Haemorrhage)	—	--	+

No.	DISEASE	CHA.	SUS.	VAG.
28.	Virikta (one who has purged)	+	--	+
29.	Vriddha (old aged person)	--	+	--
30.	Vegaavarodhita (obstructions to natural urges)	--	+	--
31.	Sastradandahata	+	--	--
32	Swaasapeedita (Dyspnoea)	--	--	+
33.	Kshudaarta (afflicted by hungry)	+	--	--
34.	Shokhabhitapta	+	--	--

Complications arise after nasya if it is administered to the above 32 types of patients. (Cha. Sid. 1-21).

When nasya is administered to a patient who is having ajeerna (dyspepsia) and bhuktabhakta, it produces utklesha of doshas and causes avarodha of urdhwa srotas. As a result of this kaasa (cough), swaasa (dyspnoea), chardi (vomiting), pratisyaaya (coryza) will be produced. In ajeerna (dyspepsia), after bhojana the kapha will be more. The nasya produces vilayana (to dissolve) of kapha and shodhana (elimination). After nasya is administered it leads the vitiated kapha in the vimaarga (reverse direction) and reaches and obstructs the srots of the uras (chest), puppusa (lungs), nasa (nose), gala (throat). In a person who has undergone snehapaana (administration of ghritha or oily material by the mouth), who has drunk cold water, who has consumed alcohol and to such a person, if nasya is administered, it produces sraava (oozing) in the gala (throat). The sanchaya of maala in the eyes occurs and as a consequence of it Timira and siroroga (diseases of the head) will occur. Nasya, if, administered to a person who has taken headbath, results in the complication-pratishyaya. After nasya is administered there will be sraava (oozing) in naasa (nose), netra (eyes) and gala (throat). When a person is hungry during that period if nasya is administered it leads to vaataprakopa. Nasya when administered to a person who is suffering from thirst it increases thirst and causes dryness in the mouth. When a patient is exhausted after shrama, if nasya is administered it leads to production of pain

When nasya is administered to a patient who is suffering from mada (intoxication), moorcha (coma), it leads to samgnabhramsha (unconsciousness) and aghaatha (injury to mind (manas). When abhigaata is caused by either shastra or danda, to such a patient if nasya is administered, it produces Teevra rujah or severe pain. If nasya is administered to persons who are weak after maithuna (coitus) after vyaayaama and excessive intake of madya, due to this the pain will be produced in shirah (head), netra (eyes), urah (chest) and kanda (shoulder).

In Navajwara (acute fever) and shokhabhitapta, the nasya must not be administered as the nasya will release the head ache due to that the bhashpa will pass through eyes and produce Timira. It enhances jwara (fever) also. Nasya if administered to a patient who has undergone virechana therapy, and thereby it produces upaghaata to the indriyaas. Anuvaasana vasti must not be given with nasya and if administered it produces vitiation of kapha and as a result, heaviness in the head, itching sensation, and krimi roga are produced. Nasya should not be administered to a pregnant woman as it produces vikrit (disfigurement in the foetus like kaana (disfigurement in the eyes). Kuni (disfigurement in one hand) and paralysis in one hand and leg and karmakshaya (loss of function), pangu (lameness).

Nasya should not be given to a person who is suffering from Nava pratishyaaya (Acute coryza).

Sushruta has stated that if nasya is given to contra-indicated patients, then it produces vyaapath. The complications produced are due to Trishna (thirst), udgaara (belching) and due to vitiation of doshas.

INDICATIONS FOR NASYA THERAPY : (Errhine Therapy)

Except the contra-indicated patients already mentioned above, nasya may be given to all. As per Charaka, nasya can be administered to the following 34 conditions.

(Cha. Sid. 2-22).

1. Shirasthamba (stiff neck) 2. Manyasthamba (Torticulosis) 3 Dantasthamba shoola (Tootkache) 4. Hanugraha (Lockal - jaw) 5. Peenasa (Coryza) 6. Gala shundika (Tonsillitis) 7. Gala shaaluka, 8. Shukra roga (eye disease) 9. Timira (Cataract or corneal opacities) 10. Vartmaroga (Blepharitis) 11. Vyanga (skin disease) 12. Upajihwika (Uvulitis) 13. Ardhaavabhedaka (Hemicrania) 14. Greeva roga (diseases of the neck) 15. Skanda roga (diseases of the shoulder) 16. Amsa shoola (pain in the scapular reigion) 17. Mukha roga (diseases of the oral cavity) 18. Karna-shoola (ear-ache) 19. Naasa shoola (pain in the nose) 20. Akshi shoola (pain in the eyes) 21. Shirah shoola (headache) 22. Ardita (Bellis palsy) 23. Apatantraka, 24. Apataanaka (spasmodic contraction with convulsive fits) 25. Galaganda (goitre) 26. Dantashoola (tooth ache) 27. Danta harsha (gingivitis) 28. Danta chaala (loose tooth) 29. Raaji netra roga (Blepharitis) 30. Arbuda (tumour) 31. Swarabheda (Hoarseness of the voice) 32. Vaakgraha (Ephonoea) 33. Gadgadatwa (Stammering) 34. Krathana (loss of function of the upper part of the body).

GALA SHAALOOKA :-A small glandular enlargement of the size of badara (zizyphus sativa) will be seen in the throat. It is otherwise called kantashaalooka. It is to be treated with shastras, (Surgery). After administration of nasya it will be alleviated as the galashalooka is produced by kaphadosha.

GALA SHUNDIKA (Tonsillitis) :—In the root of Taalu (plate) an enlargement of the shape of vasti (bladder) will be developed. This is produced due to the vitiation of kapha and rakta (blood). The complications of gala shundika are dyspnoea (swasa), cough (kasa), thirst (trishna) etc., SHUKRA ROGA : This is produced in the krishnamandala of the eye. They are of two varieties as Avrana sukla and savrana sukla. There will be hot exudation in savrana sukla and where there is a white ring in the krishna mandala, it is called avrana sukla.

TIMIRA (CATARACT) :--It is produced in the netra patala. Here there will be loss of eyesight. If Timira occurs in the 3rd patala then it is called kaacha, and if it occurs in the 4th patala then it is called Linganaasha.

VARTMA ROGAS (Diseases of the eyelids) : Vartma is the outer covering of the eye, which is made up of maamsa (muscle tissue). Sushrutha has mentioned 21 diseases of the eyelids.

UPAJIHWIKA : This is a shotha or oedema produced on the tongue, stimulating the front of the tongue. They are predominated with kapha and rakta (blood). There will be excessive salivation or lalasrava and kandu (itching or prurities) and daaha or burning sensation.

GADGADA : (Stammering) : This is defined as a voice which is not clear.

KRATHANA : When there is kaaryanaasha in the upper part of the body, then it is called krathana.

THE METHOD OF ADMINISTRATION OF NASYA :

Nasya is an ordinary method of panchakarma when compared to other pradhana karmaas. The method of administration of nasya consists of poorva, pradhaana and paschaat karmas, preoperative, operative and post-operative procedures respectively.

POORVA-KARMA : (Preoperative procedure).

Poorva-karma consists of :-

1. Collection of drugs (Sambhaara sangraha)

2. Patient's age and time of administration of Nasya.
3. Preparation of the patient (Atura siddhata)

I. COLLECTION OF DRUGS:

Special room must be constructed for the purpose of administration of nasya and it should be named as 'Nasya gruha'. This room must be free from light, air and external atmosphere. (Sus chs. 40-25). In this Gruha or house the following drugs etc. must be collected.

II. NASYA AASANA (Nasya chair):

Nasya can be administered either in the lying posture or in the sitting posture. Hence, nasya chair and nasya bed must be prepared. The main purpose should be to make the head to lie down and to make the body in a little elevated posture.

NASYOUSHADHI :-(Drugs used in Nasya) :-

Choorna (fine powder), kalka (paste), kwaatha (decoction), ksheera (milk), sneha (taila, vasa etc.,) Aasava etc., The following drugs which are generally used must be collected and preserved :-

Trikatu : Shunti (Zingiber officinalis), Pippali (Piper nigrum), Mareecha (Piper nigrum), Katu thumbi (lagenaria vulgaris), Vacha (Acorus calamus), Hingu (Ferula narthex) Vidanga (embetea ribes), vaatavidhwamsa, anutaila, shadbindu taila, padmakaadi taila, panchaguna taila etc.

Instruments used in the administration of of Nasya Therapy ;-

Nasya yantra must be ready at hand. The netra which is used for nasya administration must be of the size of 6 angulas in length and its circumferance must be so big enough as to allow it into the nose. The netra which has already been described in dhooma nasya must also be used here. Regarding the length of netra there is difference of opinion. For virechana nasya, the length should be 24 angulas and for snehik nasya

48 angulas. Jaatukarna is of the opinion, that the length must be 36 angulas, but according to Vaagbhata the length of prayogika nasya must be 40 angulas.

Yogendranaath is of the following opinion :—

If the bala or strength of the patient is uttama i.e. good the nalika must be 36 angulas and if the bala (strength) is madhyama (medium), then the length must be 48 angulas.

SPITTING VESSEL: (Spitoon)

For the purpose of collecting the material spit by the patient, a spittoon must be kept ready.

CLOTH. A clean towel must be kept ready at hand.

AGE OF THE PATIENT AND THE TIME OF ADMINISTRATION:

Nasya must not be administered below the age of 7 years. It is understood that in between 7 and 80 years it may be and above 80 years of age administered. Pratimarsha nasya can be administered from birth to death and dhooma nasya can be administered above 12 years. (Sus. Chi. 40-43).

For the purpose of administering Nasya, sharada (autuma) vasantha (spring) and praavrit (rainy season) ritus are very useful.

The season should not be too cold nor too hot or cloudy. In Greeshma ritu (summer season) nasya must be administered before afternoon and in the cold season, it must be administered in the afternoon and in varsha ritu it should be given in good time.

PREPARATION OF THE PATIENT i.e. (Atura siddhata): (Sus. Chi. 40-25)

Abhyantara snehapaana should not be done to a patient who is going to undergo nasya therapy. Before conducting pradhaana karmaas, viz., vamana, virechana and vasti etc., it will be done. The patient must pass urine and faeces and then he must have his meals. After giving some time his teeth must be cleaned, Dhoomapaana must be done to purify the srotas present in the nose and throat. Then make the patient to sit on a nasya chair or to lie down on a nasya bed. Then the patient must be subjected to abhyanga with suitable oil like ksheera bala, dhanwantara taila and bala taila etc., Mrudu swedana (soft fomentation) must be done to the head. Conducting sweda (fomentation) on the head is a contraindication according to the theory of science. But in practice it is adopted to produce vilayana (to dissolve) of doshas. Taapa sweda must be done on the head, face, nose. neck and throat. After sweda being done to the above organs, mrudu mardana (soft massage) on throat, cheek (kapaala), lalata (fore-head) must be done. Then only nasya must be administered.

PRADHAANA KARMA: (Operative procedure of Nasya).

Pradhaana karma consists of:

1. Nasya chair and actual administration of nasya.
2. Observation of patient after nasya.
3. Complications and their treatment,

I. NASYA CHAIR AND ACTUAL ADMINISTRATION OF NASYA: (Nasya is administered to a patient suffering from Head Ache (Sooryaavarta - Migraine)

PLATE NO. 36)

To the patient who has undergone sneha and sweda, soft massage must be made after sitting on the nasya chair or bed. The leg end must be a little raised whereas the head end must be lowered; especially the head must be made to lie down in order to facilitate easy administration of nasya through the nose. His head and legs must be in extended position. The eyes of the patient must be closed with the help of a cloth. With the finger of the left hand the nasal opening must be opened, if necessary a little widened, and nasya drug must be

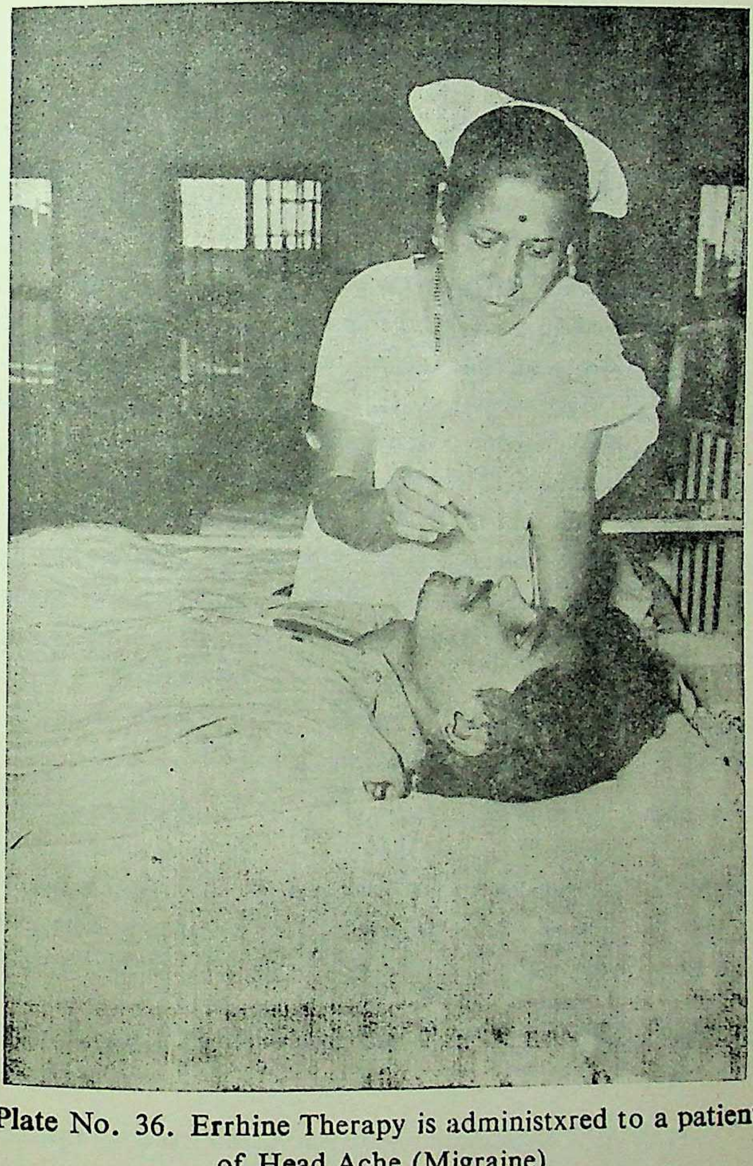

Plate No. 36. Errhine Therapy is administxred to a patient of Head Ache (Migraine)

warmed by keeping it in a cup. The cup must be kept on the water in a vessel, made up of gold, silver, copper, etc., and it should be indirectly made warm. Such a medicine must be dropped into any one of the nostrils by closing the other with the help of a dropper. The dropper may be made up of either gold, silver or plastic or rubber. The sneha or nasya drug must not enter the eyes. This method is meant to use only either sneha, swarasa i.e. extract of drug, kwaatha i.e. decoction or ksheera i.e. milk.

If choorna is used then it must be introduced into the nose through 6 angula netra. From the farther end of netra, the nasya powder must be blown with the help of mouth. If Dhooma nasya is to be used then it should be used with drugs which are used in praayogika nasya and the one end should be made to burn and the other end should be kept in the nose. The fumes inhaled through the nose must be left off exhaled, through the mouth. Like this it should be repeated at least 3–4 times. (Sus. Chi. 40–25) (Cha. Sid. 9–101 & 102).

DOSE OF NASYA :-

No.	Type of Nasya	Hrasva maatra	Madhyama maatra	Uttama maatra
1.	Shamana sneha	16 bindus	32 bindus	64 bindus
2.	Shodhana sneha	8 bindus	12 bindus	16 bindus
3.	Marsha nasya	6 bindus	8 bindus	10 bindus
4.	Pratimarsha nasya	2 bindus	2 bindus	2 bindus
5.	Kalka nasya	4 bindus	6 bindus	8 bindus

When choorna is used for nasya therapy then it may be 2 to 4 ratti matra.

Shaarangadhara has given dose schedule as follows :-

1. Dose of Teekshnoushada–1 shana–24 ratti–8 bindus.
2. Dose of Hingu (Asafoetida)–1 yava–½ ratti.
3. Dose of Saindhava (rock salt)–1 maasha–6 ratti.

4. Ksheera dose (milk)–8 saana–64 bindus.
5. Dose of sharkara (madhura drugs)-tola.
6. Dose of water mixed drugs – 3 tolas.

While administering the nasya one nostril must be closed and other must be opened and nasya is administered.

Vice versa. (Sha. U. Khanda 8–9, 10).

POST-OPERATIVE CARE AND OBSERVATION :-

After the administration of nasya the swedana (fomentation) must be done to throat (gala), kapaala (cheeck), and fore-head (lalaata). Soft massage must be done on palm, foot shoulder (skanda) and ear (karna). The patient must be instructed to spit the nasya drug already administered. The spittoon to receive the spitting of nasya must be kept near the patient. The patient must be watched now and then. The head must be lowered suitably. If it is lowered too much, then the nasya will move to sringaataka marma and thereby to Mastulunga. If the head is not lowered properly then the nasya will not get in properly. After the administration of nasya, the patient must be on bed till he counts at least 100 numbers.

Then kavalagraha, gandoosha and dhoomapaana must be administered. By this process the shuddhi of face occurs. The purpose of giving dhoomapaana to the patient, is to make the kapha to dissolve (vilayana of kapha). If it is not done, kapha will accumulate and produces complications.

(Cha. Sid. 9–104, 106) (A. H. Soo. 20–20, 24)
(Sus. Chi. 40–26, 27)

Observations of signs and symptoms of proper and improper administration of Nasya

NEREEKSHANA OF YAGYA AND AYOGYA :

After nasya is administered the following are to be necessarily watched :-

1. Signs and symptoms of proper administration of errhines (Samyakyoga of nasya).

2. Signs and symptoms of improper administration of errhines (Ayoga of Nasya).

3. Signs and symptoms of over administration of errhines (Atiyoga nasya).

I. SIGNS AND SYMPTOMPS OF PROPER ADMINISTRATION OF ERRHINES (Samyaayoga of Nasya):

The patients will feel lightness in the body. Sleep will come in time and the patient will wake up in time. The disease will be alleviated. Lightness in the head and srotoshaddhi will occur. If no samyak laxshana' is seen then vaata will be vitiated and roughness (rookshata) in the sense organs (indriyas) will be observed. The disease will not be alleviated. In this condition it is better once again to administer nasya.

II, SIGNS AND SYMPTOMS OF OVER ADMINISTRATION OF ERRHINES: (Atiyoga of Nasya):

Due to atiyoga-kaphasraava (ptyalism), heaviness in the head and vibhrama in indriyas will be seen. Here rooksha chikitsa must be adopted. Kapha and vaata should be alleviated. In case of samyak shuddhi, nasya with ghritha must be given. When there is vitiation of pitta then ghritha must be given as nasya. In case of vitiation of vaata, taila must be administered.

COMPLICATIONS AND THEIR TREATMENT (VYAAPAT CHIKITSA):

Due to nasya vibhrama lot of complications or vyaapats will set in. Vyaapats are going to occur when nasya is administered in odd times to unfit patients. Vyaapats are of two types namely:

1. Utklesha of one dosha and (Utklesha-aggravation)
2. Kshaya of another dosha (Kshaya-decrease).

When there are vyaapats due to utklesha of doshas they must be treated with shodhana and shamana chikitsa. When there is kshaya of doshas then it should be treated with brumhana chikitsa. (Sus. Chi 40–49, 50).

When the patient is unfit to have the nasya therapy then to such patients if nasya is administered it leads to vitiation of kapha, like swasa (Dyspnees) Kasa (cough), peenasa (coryza) and other diseases arising out of agnimandya will be observed.

TREATMENT :–Drugs which have ushna property and teekshna must be administered to eliminate the Kapha. Tribhuvanakeerthi, trikatu choorna, dashamoolarishta, etc., must be administered. (Cha, Sid. 9–111, 112).

If nasya is administered to a emaciated person, pregnant woman, person tired after exercise, person suffering with excessive thirst, then it causes vitiation of vaata dosha.

TREATMENT : To such persons snehana and brumhana treatment must be done. For pregnant women milk and ghee must be given. (Cha. Sid. 9/113, 114).

Timira roga is produced when nasya is given to the persons who is suffering from fever (jwara) mental agony (shokhaabhitapta) and the person who has consumed madya (alcohol).

TREATMENT : The treatment must be rooksha (dry), cold) collyrium or applications of sheetanjana, lepa and putapaaka.

When the patient is going into unconsciousness then water should be sprinkled on the forehead, and kapaala immediately. (Cha. Sid. 9–115) (A. H. Soo. 20/21).

PASCHAAT KARMA : (Post–operative observation).

This consists of :–

1. Post Nasya procedures, 2. Dhoomapaana (Smoking)
3. Kavalagraha and gandoosha (gargling) 4. Dietic regimen,
5. Parihaarya vichara and post nasya attention.

TEMPORARY PASCHAAT KARMA:

After nasya, taapa sweda must be done on throat (gala), cheeck (kapaala), and forehead (lalaata). Soft massage on the feet, palms and on the back of the neck must be done. Hot water gargling of the mouth must be done. By this the mouth and the throat will be cleaned.

SMOKING: (Dhoomapaana)

After nasya, the kapha will be dissolved and it will accumulate in the throat (gala), nose and head. To such a patient we have to administer a suitable treatment i.e. dhoomapaana (smoking). Dhoomapaana of ayurveda differs from dhoomapaana of cigarette or bidi. It consists of a selection of suitable drugs which dissolve the kapha and also alleviate other diseases. The details of dhoomapaana are as follows:—

TYPES OF DHOOMAPAANA: (Types of Smoking)

According to Charaka, dhoomapaana is of three types:-

1. Praayogika or shamana dhooma (Habitual or alleavating type of smoking).
2. Vairechanika (Eliminatory type of smoking) dhooma.
3. Sneihika dhoomapaana (unctuous type of smoking).

(Cha. Sid. 9–91).

Sushruta has described 5 types of dhoomapaana as;-

1. Praayogika (Habitual smoking)
2. Sneihik (Unctuous smoking)
3. Vairechanik (Eliminatory or purificatory type of smoking)
4. Kaasaghna (Anti cough smoking) and
5. Vamaneeya (Emesis producing type of smoking)

(Sus. Chi. 40/3).

Vaagbhata has classified Dhooma into 3 types:

1. Snigdha dhooma in vaata diseases (Unctuous smoking)
2. Madhyama dhooma in vaata–kapha diseases (Middle type of smoking)
3. Teekshna dhooma in kapha diseases (Acute type of smoking).

According to Shaarangadhara, dhooma is of 6 types:

1. Shamana (Palliative or alleviating or sedative type of smoking) 2. Brumhana dhooma (Roborant type of smoking) 3. Rechana dhooma (eliminatory smoking) 4. Kaasahara dhooma (Anti cough smoking) 5. Vamana dhooma (Emesis producing smoking) and 6. Vrana dhoopana dhooma (Fumigation to the ulcers).

Bhaavaprakasha is of the same opinion as that of Shaarangadhara.

PRAAYOGIKA DHOOMAPAANA: (Habitual smoking)

Elaadigana dravyaas except Kustha (lat Saussurea lappa), and Tagara (lat Valeriana wallichi) must be taken and made into a fine paste and kept in 12 angulas of length and of the circumference of angulipramana, of sarakanda which should be wounded with an 8 inches cloth and on that lepa should be made. This is called as praayogika dhooma. The reason for not adding Kushta and Tagara is that they produce vishyandana of the brain (masthishka). It may also endanger the life by destroying the brain. (Sus. Chi. 40/4).

SNEHIKA DHOOMAPAANA: (Unctuous smoking)

The following drugs may be taken and the suppository is prepared and used as snehika dhoomapaana.

Seeds of Castor (lat Riccinum communis), bark of Devadaaru (lat Cedrus deodaray), Wax, Gum (Resin), Guggulu (lat Balasamo dendronmukul), etc., (Sus. Chi. 40/4).

VIRECHANA DHOOMAPAANA:
(Purificatory or eliminatory type of Smoking).

The drugs which are used in shirovirechana may be taken and the varti or suppository is prepared and used as virechana dhoomapaana. eg. vidanga (Embellia ribs). (Sus. Chi. 40/4).

KAASAGHNA DHOOMA (Anti cough type of Smoking) :

The following drugs may be taken in equal quantity and the varti is prepared and used to alleviate or to cure the cough. (Sus. Chi. 40/4).

VAAMANEEYA DHOOMA (Anti cough type of Smoking :

The following drugs may be taken in equal quantity and the vasti is prepared out of them and used to produce vamana (emesis), through vamaneeya dhooma.

Snaayu (ligament), charma (skin), kura, sringa (horn), bone of cancer (Karkata), and dry fish, meat of pig (vallura), worms etc.,

NETRA OF DHOOMA :-

The netra (nozzle) which is used for the purpose of dhooma is called dhooma netra. This must be made out of metals as mentioned for vasti netra, like gold, silver, copper etc., The circumferance should be of the size of the kanishta anguli pramaana i.e. the girth of such a pipe should be equal to that of a small finger at its mouth and its inner aperture as large as kalaya pulse and its root should be equal to that of the thumb. Its length for praayogika dhooma is 48 angulas, snehika dhooma is 32 angulas and vairechika dhooma is 24 angulas and for kaasagna and vamaneeya it should be 16 angulas. The chidra of netra of vamaneeya and kasaghna dhooma should be the size of kola (lat Aizyphus sativa). Kulata (lat Dolichos biflorus). If the netra is used for the purpose of vranadhoopaana then it should be 8 angulas in length and the chidra of the size of Kola (lat Aizyphus sativa) and Kulatha (lat Dolichos biflorus). Vaagbhaata is of the opinion that the length of the netra must be 24 angulas, 32 angulas and 40 angulas for teekshna, snehana and madhyama dhoomapaana respectively. (Sus. Chi. 40/5).

PERSONS FIT FOR SMOKING (DHOOAPAANA)

1. Shirogourava (heaviness in the head), 2. Shirah shoola (headache), 3. Peenasa (Rhinitis or coryza). 4. Ardhaavabhedaka (Hemicrania), 5. Karna shoola (ear-ache), 6. Netra shoola (pain in the eye), 7. Kaasa (Cough), 8. Hikka (Hiccough), 9. Swaasa (Dyspnoea), 10. Galagraha (Obstruction in the throat), 11. Dantadourbhalya (weakness of the teeth), 12. Lala-srava (Ptyalism), 13. Srotosraava (morbid discharge from Ear), 14. Ghrana sraava (morbid discharge from nose), 15. Akshi-sraava (morbid discharge from eyes), 16. Pootinaasa (Putrid discharge from the nose), 17, Pootighrana (Purulent smell from the nose), 18. Pooti ashya (purulent smell from mouth), 19. Dantashoola (Tooth-ache), 20. Arochaka (anorexia) 21. Hanugraha (Lock-jaw), 22. Manyaagraha (Torticolitis), 23. Kandu (Pruritis), 24. Krimi (Worms and infective conditions), 25. Mukha paanduta (Paleness of face), 26. Kapha srava (excessive salivation), 27. Swarabheda (heaviness of voice), 28. Galashundi (tonsllitis), 29. Upajihwika (Uvulitis), 30. Khalitya (Alopecia), 31. Pinjaratva (greying of hairs), 32. Keshapatana (falling of hairs), 33. Kshawathu (sneezing), 34. Atitandra (excessive drowsiness), 35. Buddhimoha (loss of consciousness), 36. Atinidra (Hypersomnia).

PERSONS UNFIT FOR SMOKING (DHOOMAPAANA):

In the following conditions the dhoomapaana must not be conducted :-

Either a person who has undergone vamana (emesis), virechana (Purgation), vasti (enema), or a person having bleeding through different orifices of the body or one who has consumed toxins or a grief stricken person should not be given dhoomapaana.

A pregnant woman should not smoke. So also one should refrain from smoking when he is fatigued or intoxicated. Smoking is also prohibited whenever there is impaired digestion including the metabolism of vitiation of pitta, vigil, fainting, giddiness, morbid thirst, consumption and phthisis.

One should not smoke after having taken mada (alcohol), dugdha (milk), sneha (fatty substances), madhu (honey), or dadhi (Curds). One should not smoke when there is roughness of the body or when he is irritated. Smoking is also prohibited during the dryness of the palate, fainting, injury to the head, Shankhaka–a typical type of headache felt in the temporal region, associated with swelling and makes the patient die in three days ; Rohini (painful swelling situated at the base of the tongue) diabetes and narcosis (Madaatyaya).

If one out of ignorance starts smoking in contravention of these conditions will be subjecting himself to various serious disorders. These diseases will become severe due to the adverse effect of improper smoking. (Cha. Su. 5/41 to 45).

Sushruta has not advocated the use of smoking in the following conditions :-

One who is having fear, burning sensation in the body, anaemia or after vomiting (vamana), belching (udgaara), Fasted (apatarpita), enlargement of the abdomen (udara), distension of the abdomen (adhmaana), urdhwa vaata, young, old and weak persons, one who consumes gruel (yavaagu), fish and persons who are having excessive kapha.

(Sus. Chi. 40/11).

METHOD OF ADMINISTRATION OF SMOKING :

The patient must be made to sit in a comfortable place with concentration of mind. He should sit on the back by making his eyes downwards without any hesitation. First the smoking must be made through the mouth and then afterwards through the nose when he smokes through the mouth, the fumes should be let off through the mouth only. If the smoking is done through the nose then the same should be let off through the mouth. .Only praayogika type of smoking should be inhaled. The Sneihik (unctuous) type of smoking should be inhaled through the mouth as well as the nose, but virechanika dhooma should be done through the nose only. Kaasaghna and vamaneeya type of smoking should be done through the mouth. The praayogika type of smoking should be prepared by taking the drugs and applying over the sarakanda and make it dry and then it should be lit on the side and the other side should be kept in the mouth and the smoking is done.

The sneihak and vairechanik type of smoking may also be done according to the method employed above.

In case of kaasaghna and vamaneeya type of smoking the method of smoking is different i.e. the varti must be lit and after it loses its smoke the sharaava should be kept on fire and another sharaava should be kept with a hole and through that hole the dhoomanetra must be fixed and it should be litted and the smoking should be done. (Sus. Chi. 40/10).

Charaka has advocated the method of smoking, especially when the body is erect, eyes looking in the front, mind concentrated and having self control-one should sit comfortably and smoke three times, thrice during each tlme, through one nostril and by closing the other nostril. (Cha. Su. 5/48).

DOSE (MAATRA) :-In praayogika type of smoking, it should be done three times and in case of sneihik type it should be done till the eyes start watering and the vairechanik type should be done till the diseases are alleviated. (Sus. Chi. 40/18)

The smoking is a contradiction of the intake of yavaagu (gruel) or food but still the vamaneeya type of smoking should be administered to an individual only when he has taken gingely seeds (tila) and food mixed with gruel (yavaagu). This produces vomiting. (Sus. Chi. 40/18)

TIME OF ADMINISTRATION OF SMOKING :-

There are 8 schedules of time prescribed by Charaka :

1. After bath, 2. After food, 3, After emesis (vomiting) 4. After sneezing, 5. After dental cleaning, 6. After nasya (errhines), 7. After anjana, 8. After waking up from the bed.

Eight times are prescribed for habitual smoking because vaata, pitta and kapha are vitiated during the periods. One should smoke off having self control for 8 times to prevent diseases of the head and neck, vitiated due to kapha and vaata• Smoking should be done three puffs at a time.

(Cha. Su. 5/33 to 35)

Sushrutha has advocated 12 times of administration of unctuous, praayogika (i.e. habitual smoking), vairechanika (eliminative variety) :-

1. After sneezing, 2. After bath, 3. After coitus, 4. After dental brushing, 5. After errhines, 6. After food, 7. After day sleep, 8. After emesis (vomiting), 9. After evacuation of faeces and urine, 10. After laughing, 11. After enragement, 12. After sneezing.

The unctuous type of smoking should be done after passing urine and faeces, after sneezing, after laughing, after enragement and after coitus.

Vairechanika type of smoking (Eliminative type) should be conducted after bath, errhines, food and after surgery.

(Sus. Chi. 40/13).

THE TIME OF ADMINISTRATION OF SMOKING ACCORDING TO VAGBHAATA :

The snehika type of smoking should be done after the following 8 actions :-

1. After one gets apetite, 2. After evacuating of bowels, 3. After evacuating urine, 4. After Coitus, 5. After surgery, 6. After laughing, 7. After yawning, 8. After dental cleaning.

Madhyama dhooma must be done after the 8 times as already stated and after errhines and after food. The teekshna type of smoking should be done after sleep, after errhines, collyriums and emesis. (A. H. Soo. 21/53).

FEATURES OF INSUFFICIENT SMOKING :
(Ayogya Lakshanaas) :-

Impairment of voice, presence of kapha in the throat and heaviness of the head, are the features of insufficient smoking.

FEATURES OF GOOD SMOKING :
(Samyak yoga lakshanaas) :-

Signs like lightness of the chest, throat, head and liquification of kapha are the correct features of smoking.

(Cha. Soo. 5/37 to 52).

FEATURES OF EXCESSIVE SMOKING :
(Atiyoga lakshanaas) :

If one smokes in excess, his palate, head and throat get dried up immediately and becomes hot. One feels thirsty and becomes unconscious, there will be excessive bleeding and excessive giddiness in his/her head. There is fainting and the patient feels the sensation of hotness in his sense organs.

(Cha. Su. 5-54, 55).

COMPLICATIONS OF SMOKING :

When a person smokes in an unscheduled time or smokes in excess the following complications will be produced :-

Deafness, blindness, dumbness, bleeding from different parts of the body and giddiness. (Cha. Soo. 5-38).

TREATMENT OF COMPLICATIONS :-

When such complications arise the following line of treatment should be adopted :-

1. Intake of ghee, 2. Administration of nasal drops, 3. Collyrium, 4. Demulcent drinks.

These should be prepared with unctuous drugs in the event of vitiations of vaayu associated with pitta with cooling drugs in the case of Raktapitta (haemorrhagic disorders) and with arid drugs in the event of vitiation of kapha and pitta. (Cha, Su. 5/39 & 40)

PROPERTIES AND USES OF SMOKING ACCORDING TO SUSHRUTA :-

Unctuous types of smoking due to its snigdhata, it alleviates vaata, the vairechanika removes kapha in view of its properties like dryness (rooksha), teekshna and vishadha properties, and praayogika dhooma consists of snigdha, vishadha and rooksha and ushna as a result it causes utklishta of doshas, and shodhana and shamana property and it also alleviates vaata.

Dhoomapaana will produce the prasannata of Indriyas and clear speech and brightness of eyesight. It prenents the falling of hair from the head, teeth from the mouth, and moustache will look brightful and the face will be with good fragrance and clean. The following diseases will not occur if smoking is adopted properly-cough, dispnoea, anorexia, mukhalepa (face application), hoarseness of voice, excessive salivation, vomiting, sneezing, yawning, sleep, heaviness in the jaw (hanu), neck (manya), coryza, diseases of the head, earache, pain in the eye and diseases produced due to vaata and kapha doshas.

(Sus. Chi. 40/15, 16).

After the administration of Nasya, kavalagraha or gandoosha should be adopted. The details are dealt below :-

KAVALAGRAHA AND GANDOOSHA :-

Kavalagraha and Gandoosha are the synonyms : Kavalagraha is defined as that process wherein the medicines like Taila (oil), sneha (fat), kwaatha (decoction) should be filled in the mouth and the mouth should be closed. Gandoosha is defined as that the medicines or fluids which are filled in the mouth should be moved in different directions.

(Sus. Chi. 40/62).

Sushrutha has classified Kavalagraha into 4 types namely, Snigdha gandoosha, shamana gandoosha, shodhana gandoosha and ropana gandoosha. He treats shamana and prasaadana alike. (Sus. Chi. 40/58, A.H.S. 22/1).

The Snehana gandoosha or Kavalagraha should be done with drugs consisting of unctuous (snigdha), hot (ushna), sweet (madhura), acid (aamla), salt (lavana). This is the best for pitta disorders.

The shamana gandoosha as advocated by Vaagbhata with Tikta kashaaya and madhura dravyas (bitter, astringent and sweet dravyas).

The shodhana type of kavalagrahana should be made with teekshna, ushna, rooksha, katu, aamla, lavana dravyas. This is the best treatment for kapha disorders.

After the administration of nasya (errhines) shodhana kavalagraha is considered to be the best treatment. The Ropana type of kavalagraha should be made with drugs containing the following properties - ushna (hot), kashaaya (astringent), Madhura (sweet), Katu (pungent). This is the best treatment to heal the wounds.

The above mentioned four types of kavalagraha the following drugs should be mixed in the forms of paste and used namely, milk, madhoodaka, shukta, madya (alcohol). maamsa rasa (mutton soup) gomootra (cow's urine), dhanya-amla. These should be used either cold or hot. Administration of cow's urine, taila (oil), maamsa rasa, madhura (sweet) drugs, ghee and milk should be done in shodhana (eliminative), snehana (unctuous), prasaadana (soothed) and ropana (healing) respectively.

INDICATIONS OF KAVALAGRAHA AND GANDOOSHA :

1. Manya sthamba (Torticulosis) 2. Shirah shoola (Headache) 3. Karna shoola (Ear-ache) 4. Disease of the face, 5. Netra rogas (diseases of the eye) 6. Excessive salivation, 7. Kanta roga (diseases of the throat) 8. Mukha shosha (dryness of the face) 9. Hrillasa (Nausea) 10. Tandra (Drowsiness) 11. Anorexia, 12. Peenasa (coryza).

(A. H. Soo. 22/12).

METHOD OF ADMINISTRATION OF KAVALAGRAHA :

The following drugs namely Trikatu : 1) Shunti (Zingeber officinalis), 2) Hippali (piper longum), 3) Maricha (Piper nigrum), vacha, sarshapa, haritaki are taken and paste is prepared out of them and the following drugs are added and made warm namely taila, suktha, sura, mootra (urine), madhu (honey) and lavana (salt).

Swedana (soft sudation) and massage should be done on throat, kapaala (cheek), kanda (shoulders) and head and then only kavaladhaarana must be done.

Gandoosha or kavaladhaarana should be made according to the conditions of the patient and the severity of the disease. This should be made till the following signs and symptoms are observed :-Accumulation of kapha in the mouth and sraava in the nose and ears. Then it should be removed and once again kavalagraha and gandoosha are done.

(Sus. Chi. 40/61, 62, A. H. Soo. 22/10).

SIGNS AND SYMPTOMS OF YOGYA AND AYOGYA KAVALAGRAHA :

The following signs and symptoms are seen in the patient in those who had proper kavalagraha—The alleviation of the disease, clarity (prasannata) of the mind, lightness in the face and prasannata in the indriyas (clarity in the senses). In Heena yoga or ayoga i.e. less or improper kavalagraha there will be heaviness in the face, utklesha of kapha and lack of knowledge about taste etc., In case of Atiyoga (Excessive kavalagraha) there will be mukhapaaka (Stomatitis), shosha (dryness), thirst, anorexia and klama. (exhaustion). These complications are produced especially in case of shodhana type of kavalagraha. (Sus. Chi. 40/65, 66).

The following are some of the recipes which are used either for gandoosha or kavalagraha. The cold water mixed with tila kalka should be used as gandoosha in the following deseases - dantaharsha, dantachaala, and disorders of the face. The tila kalka (paste of sesamum indicum) may be used with lukewarm water. For daily administration taila or maamsa rasa, gandoosha is the best. Ghritha (ghee) or ksheera (milk) may be used as kavalagraha or gandoosha in the following diseases - Stomatitis, burning sensation in the morning, injury to the face due to burns and scalds, or due to poisonous drugs, due to alcoholics and other accidental injuries of the face. Honey should be used as gandoosha to produce vrana ropana (healing of wounds), daaha (burning sensation), thrishna (thirst), and mukha shuddhi. Dhanyaamla should be used as gandoosha or kavalagraha in mukhavairsy, durgandha etc., In case of dryness of the face dhaanyamla should be used when it is cold without salt. To produce kaphachedana kavalagraha or gandoosha with water containing kshaaras like sarjakshaara yavakshaara etc. When there is heaviness in the face, only gargling with hot water is made. (Kshaara-Alkali)

After nasya therapy, to dissolve the kapha the gandoosha with kshaara and water should be used, In case of stomatitis only gandoosha with milk and honey should be used. Children below 5 years of age should not be subjected for gandoosha therapy :-

POST OPERATIVE ERRHINE THERAPY :-

After the errhine therapy smoking and gargling should be adopted. Hot water should be given along with light diet depending upon the predominence of the doshas, and should not be allowed to expose in the external atmoshpehre or should not sleep in the day time. He should be kept in the room which is protected from external atmoshphere.

In his diet, excessive unctuous (snigdha) material should not be used as they produce vitiation of kapha, as it will not be digested quickly in view of its abhishyandha properties.

(Cha. Sid. 9/108, Sus. Chi. 40/31).

The following things are to be tabooed. After the administration of errhines one should not use cold water either for a drink or bath or any other purpose. The food should be free from vitiation of doshas. The patient should avoid rajo dhooma (dust), sneha, Aatapa, madha (intoxication) dravapaana (intake of fluids), Siraasnaana, (head bath), too much walking, too much enraged activities.

Nasya should be administered on every alternate days or once in two days or once in 7 days, but Sushruta advocates the application of nasya upto 21 days or till the disease is cured. but Vaagbhata has advocated 7 days of errhine therapy. If necessary in case of vaata disorder, the errhine therapy can be adopted in the following diseases : (2 times in a day)

Manyasthamba (torticulosis), swarabheda (hoarseness or cracking of voice). In these conditions snehana nasya is adopted. (Sus. Chi. 40/42, 43 and A. H. Soo. 20/16).

After 7 days of errhine therapy, raktamokshana (blood-letting) should be adopted or else shamana chikitsa like rasayana should be adopted.

ERRHINE RECIPES AS MENTIONED IN SHARANGADHARA :

A few important recipes are given below :–

1. GUDAAGI NASYA : (Jaggery)

Jaggery and zingeber afficinale (shunti) and pepper longum and rock salt should be mixed in hot water and nasya should be administered to patients suffering from the following diseases – disorders of the throat, nose, eyes, ears, head and neck etc.

2. MADHOOKA SARAADI NASYA :

This is very effective in epilepsy, insanity, sannipaata-jwara, and apataantaka to regain consciousness from unconsciousness. Shuktha of madhooka, pippali (piper longum) vacha, saindhava lavana (rock salt) and it should be mixed with hot water and afterwards administered as errhine.

3. SAINDHAVAADI NASYA :

This is especially useful, when the patient is in Tandravastha (lethergy). Saindhava lavana (roek salt), Maricha choorna (white piper nigrum), Sarsapa (lat Brassica nigra), Kushta (lat Saussurea lappa), these should be taken in equal quantities and rubbed with urine of goat and then it should be administered as nasya.

4. KUMKUMA NASYA :

This nasya is very effective in pain of Gout, and head-ache and diseases of eyes, ears and head like migraine (suryaavartha) and Hemicrania (ardhaava bhedaka).

5. MAASHAADI NASYA:

This is very useful when it is administered lukewarm in the following diseases namely pakshaghaatha (Hemiplegia), kampavaata, ardita (facial paralysis), manyaasthambha, and apabaahuka.

Maasha (lat Phaseolus radiatus), Kapikachchu (iat Mucunna pruriens), Raasna (lat Pluchea lanceolata), Balaa (lat Sida cordifolia), Erandamoola (lat Riccinus communis), Rohisha grass Ashwagandha (lat Withania somnifera), the kwaatha is prepared of these drugs and hingu (lat Ferula narthex) and saindhava should be added and then only should be administred as nasya.

6. VIBHEETAKAADI NASYA:

Vibheetaki (lat Terminalia belerica), Nimba (lat Melia azadirachta), Gambheera (lat Amelina arbora), Hareetaki (lat Terminalia chebula), Majja, Gunja (lat Abrus precatorius) etc., these drugs must be taken in equal quantity and the taila must be prepared out of them. It is extensively used as nasya in persons who are suffering from grey hairs. Shadbindu taila nasya is used in raktasrava to produce shodhana, and the nasya with cow's ghee must be given. In convulsions (akshepa), head-ache, and also to produce brumhana, ashwagandhaadi ghritha must be given.

In case of diseases of the head the nasya of Mayoora ghritha or mahamayoora ghritha, must be administered.

YOGAS OF BRUMHANA NASYA:

The following tailas must be used as nasya to produce brumhana effect on the body ;–

eg. Anutaila, Naaraayana taila and Maasha taila.

MODE OF ACTION OF ERRHINE THERAPY:

To know more about the mode of action of errhine therapy it is better to know the anatomy of the nose, as the ayurvedists have believed that 'Naasahi shirasodwaaram'. That is, the nose is the main channel for the head.

ANATOMY OF THE NOSE.

Head is the centre of all indriyas, which receives the impulses from the sensory nervous system and sends the message through the motor system. Head is also the seat of Tarpaka Kapha (C.S,F.) which nourishes the indriyas of the body.

In the head there is a fatty material (sneha) in the form of majja (bone-marrow). which helps in the normal functioning of the brain.

The function of the nose is to acquire the knowledge of smell (gandha gnaana). This will be done owing to the fact that the drugs which stimulate the gandhavaha dhamanees. Sometimes it results in excessive stimulation and thereby sneezing will occur.

Whenever the kaphadosha is going to be sent outside along with other doshas which are vitiated the most of the drugs already mentioned for nasya therapy will be used as they are having properties of-Teekshna, ushna and katu. eg. Hingu (asafoetida), Lashuna (Allium sativum), pippali (piper longum) etc., These drugs produce draveekarana (liquification), vishyandana, vilayana and chedana of the doshas. The kashaaya rasa dravyas will produce sthambana effect, whereas madhura rasa dravyaas (sweet taste drugs) will produce tarpana (cooling and nourishing effect).

In Ayurvedic system of medicine nasya is given due importance as it has got the following properties :-

Persons who use nasya in time and according to proper method, will not get diseases of the eyes, ears and nose. The regular use of nasya will prevent the white or greyness in the hairs, moustache and beard. Hairs will not fall off quickly and instead they grow long and luxuriously.

In the following diseases the use of nasya is stated to be the best line of treatment .–Peenasa (coryza), Ardhavabhedaka (Hemicrania), Manyasthamba (Torticulosis), Shirahshoola (head ache), Ardita (Facial paralysis), and Hanugraha (lock-jaw).

Errhine therapy will definitely give strength to veins, Arteries, nerves, bones, joints, ligaments and tendons of the head. The face of the individual will be cheerful and plumpy and his voice becomes sweet, stabilised and stertorous. All his sense organs become clear and necessary strength will be produced. The diseases of the head and neck will not occur all of a sudden. Even though he may be growing old but his old age does not effect his head. (i.e. white or grey hairs will not occur on his head).

The main action of Errhine is on Tarpaka kapha, situated in the head. In pakshaghaata (Hemiplegia) vaata is predominant, so the errhine therapy will be instituted with profound benefit.

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PART B

CHAPTER V

BLOOD LETTING THERAPY

(RAKTHA MOKSHANA KARMA)

INTRODUCTION :

Blood letting (Venesection) or Rakthamokshana is considered to be one of the Panchakarmas by Sushruta, as he considers blood as the fourth dosha.

But Charakacharya does not consider this and hence he has not mentioned it in his book entitled ' Charaka Samhita '. There are several synonyms for the word Rakthamokshana namely Asra visruti, Rakta nirhana, Rakta sraavana, Rakta-harana, Shonita mokshana etc.

In the already mentioned Panchakarmaas namely Vamana, Virechana, Vasti Nasya and Vasti (Vastis are of two types as Nirooha and Anuvaasana). It is stated that the main purpose of them is to eliminate the doshas from the body, through the different channels iike mouth, nose and anus etc.

The present introduction on Raktamokshana is to let out the impure blood from the body. Pitta and Rakta are having Aashrayee (Asraya) bhavas. The main and the best chikitsa for Pitta rogas is Raktamokshana. (A. H. Soo. 11/26).

It is necessary to know the properties of Rakta as we are going to deal with the letting out of blood.

THE PRODUCTION OF RASA AND RAKTA IN THE BODY:—

The food that we take is Panchabhoutik and shadrasaas formed are also Panchamahabhoutik. The guru (heavy), laghu (light), rooksha (dry), sheeta (cold) and ushna (hot) gunas are also produced out of the panchabhootas in different proportions.

Rasa is the result of digestion and this will be coloured by Ranjaka pitta and then it is called as Rakta (blood).

(Sus. Su 14/1-6).

Rasa is considered aapya as it is liquid. This produces snehana (oleation), Jeevana, dhaarana, tarpana and it will reach yakrut (liver) and pleeha (spleen) and then it will be coloured owing to the presence of Ranjaka pitta. Then, it is called as Rakta (blood). The liver and spleen are considered to be the root of Raktavaha srotases. (Cha. Vi. 5/12).

FORMATION OF BLOOD IN THE BODY ACCORDING TO AYURVEDA:

Rakta will be produced from stomach, liver, spleen and bone-marrow, In its production Paachakagni, Raktadhaatvaagni and Ranjaka, pitta play a major role. At the time of production of Rakta, pitta will be produced as malas and as upadhaatus are formed namely kandara (tendons), siraa (blood-vessels) and maamsa (muscle tissue). Before maamsa is produced minute proportion of muscle tissue will be formed. Like this the saptadhaatus are produced till the Shukra dhartu.

(Sus. Su. 14/20).

The formation of blood in the body may require a time from 24 hours to 5 days. Sushruta has stated that to produce one dhaatu it takes about 3315 kalaas i.e. about 5 days.

Vaagbhata has stated that Aamashaya is the seat of Ranjaka pitta, and the colouration of the blood takes place by it.

(A. H. Su. 12/13).

Even the modern scientists believe that this intrinsic factor is produced In the stomach, Sushruta has opened that in Raktakshaya. the administration of yakrut (liver) and pleeha (spleen) must be done, internally by oral route. (Sus. U. 45/28).

In case of chronic fever its enlargement will be seen.

While dealing with the vyaadhis related to Rasavaha srotas i.e. Puraana jwara (Chronic fever), we can find the details of the enlargement of spleen and also in the kshaya of medas there will be enlargement of spleen. (A. H. Soo. 11/78).

To give more details about the above matter is beyond the scope of this book and the readers are requested to refer other books on the subject.

PROPERTIES OF PURE BLOOD :

Shuddha rakta or pure blood will have the following properties, 1. Visrata, 2. Dravata, 3. Raagah, 4. Spandana and 5. Laghuta.

1. VISRATA : Blood will be having a specific gandha or smell which is called Visrata. This smell will produce stimulation and in some persons it may produce fainting.

This visrata will be seen in the blood, due to the property of pitta. This is tinged or coloured with Ranjaka pitta. This is made up of Prithwi mahaabhoota. (Sus. Su. 14/16).

2. DRAVATA :- Blood produces alodana (mixing or stirring) of drava and Prakledana of drava. Blood contains dravata (fluidity) which gives kledana property to it and also to skin, muscle and the ligaments. This is also made up of aapya guna.

3. RAAGA :-The general meaning of Raaga is colour. Pure blood is having red colour or like Indragopa (Centipede).

4. SYANDANA :-This syandana property is due to vaayavya guna. This helps the blood to move from one place to another.

5. LAGHUTA :-Laghuta is present in the blood i.e. the blood is having the property of lightness. This consists of Aakaasha mahaabhoota. Blood will immediately clot as soon as it is exposed. This is the inherent property of blood to avoid bleeding.

FUNCTIONS OF BLOOD:

The main function of the blood is Jeevana (which keeps alive). It is a synonym for ayush or life. The term ayus stands for the combination of the body, sense organs, mind and soul. There are other synonyms also for it namely shareera (body), indriyas (senses), satwa (mind), atma (soul), samyoga (combination), dhaari and jeevita, etc. Blood keeps shareera, Aatma and indriyas in equilibrium. Jeevana is explained as one which causes dhaarana of life. The one thing which regains the pootibhaava (putrefaction) in the blood and prevents the body from decay is called Dhaari. (Cha. Su. 1/42).

Blood is stated to be the moola or root of the body as it causes the dhaarana of the shareera or body. It is called Jeeva as it gives life to the person. (Sus. Su. 14/44). Other properties as stated in Cha. Sut 24/4 and Sus. Su. 14/21.

Rakta nourishes the maamsa dhaatu (muscle tissue) and causes varna prasaadana (enhances colour) of the body. It nourishes the sapthadhaatus or tissues of the body. It produces strength in the body. It gives Anubandhana (which transmigrates from one body to another) to life. In animals it gives samyojana to life, Through the skin it helps for the sensation of touch. It helps the indriyaas (senses) to grasp their objects properly. Blood also maintains and keeps the Jaataraagni (digestive fire) in equilibrium.

RAKTASAARATA :-Raktasaara purusha is defined as one who is having pure blood in suitable quantity and function properly. A person who is having Raktasaara will be having the following properties namely he feels happy and medhaavi (intellectual), sukumara (delicate body), inability to tolerate or bear klesha (anguish) and inability to bear hot things. His following organs will be snigdha (unctuous) and red in colour–karna (ears) akshi (eyes), mukha (face), Jihva (tongue), naasa (nose), oshta (lips), paada (feet), tala (sole of the foot), nakha (nails) and mehana (penis).

ETIOLOGY AND PATHOGENESIS OF BLOOD:

(Cha. Sut. 24/5 to 10).

Blood of the human body gets vitiated due to the intake of the following :–unwholesome, hot and sharp wine, food in large quantity, excessive saline, alkaline, acidic and pungent foods, kulatha (Dolichos biflorns). Maasha (Phaseolusradiatus), Nispaava (a type of simbi daanya), and Tila oil (Gingelly oil), pindaalu (Dioscorea alata) and all green vegetables like radish etc., meat of acquatic marshy and prasaha type of animals living In holes. (please refer Cha. Su. 27–53), and sour, whey, vinegar, wine and sauviraka type of liquor, rotten, putrified food articles and those having mutual antagonistic properties and any other food taken in excessive quantity.

IMPROPER VIHARA –Sleeping after meals, sleeping in day time after taking liquid, unctuous and heavy food, excessive anger and more exposure to the sun and fire. Suppression of the urge for vomiting, avoiding blood letting therapy in autumn, exertion, external injury, heat and taking meal before the previous meal is digested.

TIME :–Sharad ritu (autumn) naturally causes vitiation of rakta. (Cha. Su. 24/5 to 10).

THE SIGNS AND SYMPTOMS OF IMPURE BLOOD :–

Vitiation of vaata, pitta, etc., will take place in the blood and produce impure blood.

VATAJA DUSHTA RAKTA: The rakta vitiated by vaata becomes reddish, non-slimy, foamy and thin. When blood is

VITIATED BY PITTA: The blood will be yellow and black and it takes longer time to coagulate because of the inherent property of heat. When the blood is

VITIATED BY KAPHA: It will have slightly pale colour, slimy, thready and thick and if the blood is vitiated by more than one dosha then the blood will have the signs and symptoms of all those doshas. (Blood clots normally in 3 to 5 minutes).

Sushruta has stated that the blood vitiated by pitta will be blue, yellow and green and slightly shyaava (Bluish colour) Visrata (Putridness) and pipeelika, i.e. the ants and other insects will not taste it. The blood vitiated due to kapha will have tantu (filament like), slightly pale and thin in consistency. Its colour will be like that of the water mixed with jairika, unctuous, cold, picchila (slimy), Bahala (copious) and bleeds continuously and it resembles the colour of maamsa and peshi. In the vitiation of rakta by the tridoshas all the above mentioned signs and symptoms will be present. The blood vitiated by vaata must be let off by venesection, otherwise, the following diseases will occur: Pruritis, oedema, burning sensation, paaka and pain. (Su. Su. 14/23).

DISEASES OF RAKTA:

Name of the disease	Cha.	Sush.	Vag.
1. Asrigdhara (menorrhagia)	+	+	—
2. Asràmandala (Red circular eruptions)	+	—	—
3. Akshi roga (Eye disease)	+	—	—
4. Annapaana vidhaaha (Burning sensation during intake of food & drink)	+	—	—
5. Aamla udgara (Acid eructations)	+	—	+
6. Atinidra (Excessive sleep)	+	—	—
7. Angamardha (myalgia)	—	+	—

	Name of the disease	Cha.	Sush.	Vag.
8.	Arbuda (Tumour)	—	+	—
9.	Arshas (piles)	—	+	—
10.	Aruchi (Anorexia)	+	—	—
11.	Ati-dourbalya (Too much weakness)	+	—	—
12.	Agnimandya (Dyspepsia)	+	—	+
13.	Budhi Saama	+	—	+
14.	Bhrama (giddiness)	—	—	+
15.	Charmadala (Skin disease)	+	—	—
16.	Dadru (Skin disease ring worm)	+	—	—
17.	Gulma (Tumour of Abdomen)	+	+	+
18.	Gudapaaka (Inflammation of Rectum Anus)	+	+	—
19.	Gurugaatrata	+	—	—
20.	Indra lupta (Alopecia)	—	+	—
21.	Kampa (Tremor)	+	—	—
22.	Kandu (Prurits)	+	+	—
23.	Kota (Skin disease)	+	—	—
24.	Katu udgaara (Pungent eructations)	—	—	+
25.	Kaamala (Jaundice)	+	—	+
26.	Klama (Exhaustion)	+	—	—
27.	Kushta (Skin disease including leprosy)	+	+	+
28.	Krodhadhikata (Too much enragement)	+	—	—
29.	Lavanaasyata (Saltish taste in mouth)	+	—	+
30.	Medrapaaka (Inflammation of Penis)	+	+	—
31.	Mada (Intoxication)	+	—	—
32.	Mukhapaaka (Stomotitis)	+	+	+
33.	Neelika (Blue Moles)	+	+	—
34.	Nyacha	—	+	—

Name of the disease	Cha.	Sush.	Vag.
35. Vyanga (freckles)			
36. Pidaka (Eruption)	+	+	—
37. Pleeha (Spleen enlargement)	+	+	+
38. Pilu (Port Wine Mark)	+	—	—
39. Pipaasa (Thirst)	+	+	+
40. Pootiaasya gandhata (offensive smell in the mouth)	+	—	+
41. Paama (scabies)	+	—	—
42. Prameelaka (Urinary disorder)	+	—	—
43. Rakta twak (Bloody skin)	—	—	+
44. Rakta meha (Haematuria)	+	—	—
45. Rakta netrata (Conjunctivitis)	—	—	+
46. Rakta mootrata (Haematuria)	—	—	+
47. Rakta pitta (Haemorrhagic disorders)	+	+	+
48. Santaapa (rise of temperature)	+	—	—
49. Swarakshaya (deficient Tone)	+	—	—
50. Shareera daurgandhya (offensive body)	+	—	+
51. Sweda (sweating)	+	—	+
52. Shiroruja (Head Ache)	+	—	—
53. Switra (leucoderma)	+	—	—
54. Tilakaalaka (Black Mole)	+	+	—
55, Tiktodgaara (Bitter eructation)	+	—	—
56. Vaatarakta (gout)	+	—	+
57. Vidradhi (Abscess)	+	+	+
58. Vaivarnya (Dis-colouration)	+	+	—
59. Visarpa (erysepelas)	+	+	+
60. Upakusha (Pyorrhoea Alveolaris)	+	—	+
61. Upajihwika (Uvulities)	—	+	—

(References –Sus. Su. 14/9, 23, 24, 32. Sus. Sha. 8/7, 10.
Cha. Su. 24/11 to 19, 27 to 29, 42, 44.
A. H. Su. 27/2, 3, 5).

In the above explained diseases Neelika, Nyacha, Vyanga, peelu, Tilakaalaka, maasaka pidaka, kandu and kota are all the diseases coming under the heading Kshudra rogas. Paama, Dadru (ringworm), shwitra (leucoderma) are all kushta rogas i.e., skin diseases Prameelaka is prameha. Upakusha is a dental disorder. Indralupta is alopecia.

TREATMENT :-After the application of sheeta, ushna, snigdha and rooksha, if the disease is responding then one should come to the conclusion that it is a disorder of Rakta. (Cha Su. 24/17).

Due to vitiation of Raktavaha srotas the Mada (intoxication), Moorcha (coma), and Sanyaasa (syncope) will occur. In mada roga, vikshobha, samgnamoha and vyaakulata will be observed. Then only it leads to moorchavastha. Due to mada, moorcha is produced and due to moorcha, the sanyaasa is produced. (Cha. Su. 24/25, 26).

When the dosha vega is less in mada and moorcha, then there is recurrence of consciousness, but sanyaasa will not be cured without the administration of medicines. In this condition there will be definite change in the brain due to vitiation of doshas and rakta. Then the patient will be as good as a log of wood The net result is that the life of the person will be extinguished once for all. (Cha. Su- 24/42, 44).

PERSONS UNFIT FOR RAKTAMOKSHANA :

Those who are having swelling all over the body, whose body is too weak due to diseases, who is suffering from anaemia (pandu), arshas (Haemorrhoids), udara (types of ascitis) due to excessive use of acidic drug or diets, and pregnant woman, should not be subjected for bloodletting. (Su. Su. 14/24).

SUITABLE TIME FOR RAKTAMOKSHANA :-

When the day is neither cold or hot, nor it is a bad day, nor covered with clouds, only during that period the raktamokshana must be done. (Sus. Sut. 14/32).

In varsha rutu (rainy season) when there are no clouds in the sky and in greeshma rutu (summer season) when there is cold and in hemantha rutu (early winter) in midday, raktamokshana must be employed.

TYPES OF RAKTAMOKSHANA :-

Blood-letting according to Ayurvedic system of medicine is mainly of two types namely 1. Blood-letting with shastra (instrument) and 2. Blood-letting withont shastra (instrument).

1. In blood letting with shastra, metal is being used to incise the vessel and to let out the blood. This is again subdivided into two types namely 1. Prachchadana and 2 Siraavedha or Siraavyadha.

Anushastra is used to let out the blood from the sukumaras (tender bodied persons like young children, old aged persons, pregnant women, etc.). In this there are four types namely :-

1. Jalaukaacharana (application of leeches)
2. Shringaavacharana (application of shringa (cow's horn) to let out blood)
3. Alaabu acharana (application of Alaabu (Bitter gourd) to let out the blood.)
4. Ghatiyantra (Blood-letting with the help of Ghatiyantra).

(Sus. Sut. 14, 26).

Vaagbhata has considered the following as anushastras.

1. Jalauka (leech) 2. Kshaara (alkali) 3. Daahakarma (cauterisation) 4. Nakha (nails) (A. H. Soo. 26/27).

The selection of the proper means for blood-letting is left to the discretion of the inteliigent physician.

RAKTHAMOKSHANA (BLOOD-LETTING)

I. SHASTRA VISRAAVANA :

1. Prachchadana, 2. Siraavyadha

II. ANUSHASTRA VISRAAVANA :

1. Jalauka, 2. Sringa, 3. Alaabu, 4. Ghatiyantra.

Blood letting is made on the basis of the following .—

1. According to the stage of dosha, 2. Condition of blood and 3. According to the condition of the patient.

BLOOD LETTING ACCORDING TO DOSHAAVASTHA :

A cow horn is stated to be either hot or as having hot making potency and possesses slightly cooling property (unctuous) or soothing (madhura or sweet) property. Accordingly this should be used to let out blood which has been vitiated by vaata dosha. Leeches which are born in water are having madhura (sweet) properties and hence they should be used to suck the blood which has been vitiated by pitta (bile). Alaabu is pungent, parching and irritating in its potency and should be used to suck the blood of a patient who has got vitiation of Kapha.

(References: Cha. Chi. 21/69, 70, Sus. Su. 13/3 to 7 and A. H. Su. 26/49, 50)

METHOD OF APPLICATION :

The part to be used for sucking the blood must be incised in two or three places with the help of a sterilized instrument and the open end of the horn covered with a gauze or a thin piece of cloth round its edges, should be placed over it and the blood must be sucked from the other end of the horn. The gourd must be fitted with a lamp inside.

The term jalauka means that it lives in water and oka (means dwelling place). The leeches are of 12 types and out of them 6 are poisonous and the remaining 6 are non-poisonous. The poisonous species are krishna, karbura, Alagarda, Indraayudha, saamudrika and gochandana.

Krishna variety will be having thick head and its colour simulates powder lamp black. The leeches of karbura type will have enlongated bodies and are indented and thick and round sides and its mouth will be black. The indrayudha type of leeches will have up-pointed rainbow coloured lines. The skin of saamudrika variety are blackish yellow in colour and there will be variety of white spots present on it. Gochandana type of leeches will be having narrow mouths and are marked by bifurcating line at the bottom like the scrotal sac of a bull.

If any one of the poisonous leeches bite a person it will produce the following signs and symptoms :-

1. Constant itching sensation at the seat of bite (Pruritis), 2. Swelling (Oedema), 3. Fever (temperature), 4. Burning sensation (Daaha), 5. Retching, 6. Drowsiness, 7. Delerium and 8. Lastly the patient may lose his consciousness.

TREATMENT :-The treatment consists of administration of mahaa agada as errhine, potions and unguents etc., A bite by Indraayudha will certainly prove fatal. The non-poisonous species of leaches consists of kapilaas, pingalaas, shankhamukhis, mooshikaas, pundarimukhis and saravikaas. The colour of kapilaas is like manahshila or real gar, at its sides and thin backs are coloured like a paste of mudga pulse. The pingalaas have a reddish colour. They are round in shape and move very fast. The shankhamukhis represent the colour of liver and provided with enlongated mouths and they are capable of sucking the blood at a rapid speed. The mooshikaas are tinged like common blind moles. and emits a bad odour from their bodies. The pundarimukhas are coloured like a pulse of mudga. They are so named because they resemble the lotus. The saarvikaas have cold bodies marked with impressions like that of a lotus leaf and measures 18 fingers in length and they should be employed to suck the blood of lower animals.

(Sus. Sut. 13/3 to 7).

When pitta is vitiated associated with rakta then neither alaabu nor ghatiyantras should be used as these consists of agenya guna (hot property). These can be used when there is vitiation of kapha and vaata dosha in the blood. The blood letting with shrunga must not be used in case of kapha vitiated blood as it causes collection or accumulation of blood Shrunga must be used to remove the blood which is vitiated by Vaata and Pitta. (A. H. Soo. 26/49).

BLOOD LETTING ACCORDING TO THE AVASTHA OR CONDITION OF BLOOD:

The condition of the blood whether it is of Avagada, Avagadatara, Avagatama or the rakta is having dushti in the skin or the dosha is accumulated in due place or present throughout the body. You must apply the Jalauka only when the blood is clotted and accumulated in one place. If the blood is simply accumulated then prachchanna must be done. If the rakta is vitiated all over the body then siraavyadha (blood letting) is to be done. When there is suptha of the body (loss of sensation) shrunga, Alaabu or ghatiyantra must be used to let out the blood.

(Sus. sh. 8/26, 25, A. H. Soo. 26/53, 54).

DALHANA'S VIEW:

When the blood is near the skin, the prachaana method should be employed to remove the blood. If the blood is in the skin itself, then leech should be applied. If the blood is situated still deep then apply thumbi. If it is still deep then apply shrunga to remove the blood. When there is vitiation of blood all over the body then siraavyadha must be adopted.

BLOOD LETTING ACCORDING TO THE CONDITION OF THE PATIENT:

The application of shrunga and alaabu must be employed to sukumaraas and jalauka must be applied to people who are still more sukumaraas. The prachaana should be employed for those who are not Sukumaraas.

Leech should be applied to the king, king like persons children, old aged, timid, weak bodied persons, ladies and persons who are of the nature of too much sukumaaras. They will not suffer any pain and it is said to be the best treatment. Persons who are not sukumaras must be treated with pracihaana and siraaveda.

JALAUKAACHARANA (APPLICATION OF LEECHES):

Jalauka (leech) is defined as one which lives in water, available in water, and is depending on water for food and nutrition etc. (Sus. Su. 13/9).

(PLATE NO. 37)

The poisonous leeches will have their origin in the decomposed urine and faecal matter of toads and poisonous fishes in pools of stagnant and turbid water. The origin of non poisonous species is described to be form decomposed vegetable matter. and the purified stems of several acquatic plants known as Padmautpalam, naliva, kumuda, pundarika and the common zoophytes, which will be living in clean and clear water.

If poisonous leech is applied it produces severe pruritis, moorcha, fever, burning sensation, vomiting. mada (intoxication) and angasaada (myalgia). (Sus. Su. 13/9, 13). When the non-poisouous leech is applied, it will not produce the above complications as stated in poisonous species.

These non-poisonous originate in water containing utpala, nalina, kumuda, pundareeka. kuvalaya. These leeches live in clear and sugandhi (good smell) water and they do not live in unclean water. (Sus. Su. 13/13, 14).

These leeches are available in the following countries - Yavana (Turkey), Paandya (Madras), Sahya (M. P.), and Pautana. They are fatty, strengthy and they suck the blood quickly and so also they let out the blood quickly. (Sus. Su. 13/12)

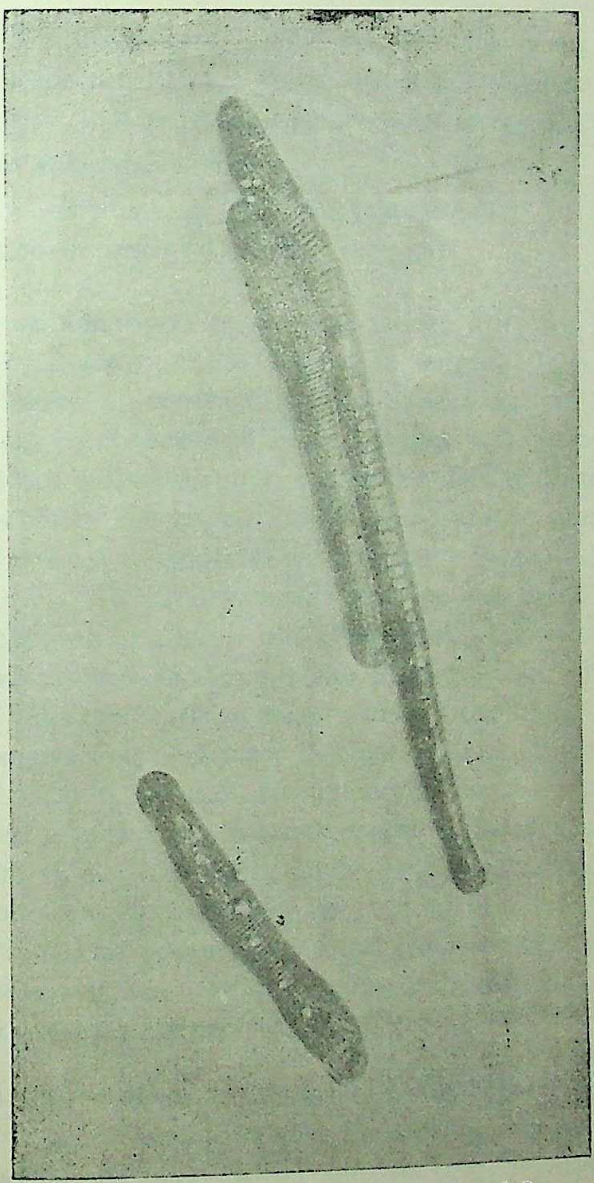

Plate No. 37. Typical Leeches used for Blood-letting are seen above

A BRIEF REVIEW OF MODERN LITERATURE ON LEECHES :

Leeches are categorised under the Hirunea class. The saliva of the leech consists of a special substance which prevents clotting of blood. (Hirudin-which prevents clotting of blood). Leeches are of two types namely :

1. Hirudo-medicinalis (Nirvisha jalauka) and
2. Hirudo-detrimental (Savisha jalauka).

Hirudo-medicinalis is being used to let out the blood. This will be 6-10 cms. or 2-3 inches in length. It has the inherent property of contracting and expanding itself. Its upper part will be convex and inner portion will be bloated type. The leech will have the sucker on the sides and the back portion. Its colour will be red. It contains transverse marking on its entire body. It simulates earthworms. Near its sucker it will have eyes. It will have a thin skin on its body. This will go on changing continuously. Underneath this will be the skin. The skin will have the cells like human beings. Behind the kosha of cells there will be the presence of the blood capillaries. Its respiration takes place through its skin. In between the elimentary canal and the skin there will be a connective tissue. Small glands which are innumerable in nature will be present in the skin. It releases an unotuous material on its skin, now and then. It peshi will be circular and logitudinal which helps in its movements, of contraction and expansion. In the alimentary system face, jaw, stomach, intestides, antarguda and bahya guda are present.

Hirudin will be present in its saliva which helps in preventing the clotting of blood during its sucking process The alimentary canal expands during the sucking of blood, to accomodate the same in its alimentary system.

Leeches possess nervous system, excretory system and also reproductive system.

DESCRIPTION OF LEECHES AS PER AYURVEDIC SCIENCE :-

Both Sushrutha and Vaagbhaata have described the poisonous and non-poisonous leeches. They have also stated them to be of 12 types. (Sus. Su. 13 8):

POISONOUS LEECHES :-These are 6 types as follows i-

1. **KRISHNA JALOUKA** :-This is black in colour like that of collyrium.

2. **KARBURA JALAUKA** :-It resembles the fish of vermi type. Some people have described this to resemble the Rohitha fish. Vaagbhata has added Raktashwetha and called it poisonous.

3. **ALAGARRDAA** :-It consists of markings on its body and they resemble hairs. It's head looks red. It is considered poisonous by Vaagbhata.

4. **INDRAAYUDHA JALAUKA** -It resembles Indraayudha. It will be having different colours on its body.

5. **SAAMUDRIKA JALAUKA** : This leech is of slightly blackish yellow colour.

6. **GOCHANDANA JALAUKA** : It consists of two parts on its posterior aspect and its face is very small but Vaagbhata says that it is having excessive movement and picchila guna and considers this as poisonous.

(A. H. Soo. 26/36).

NON-POISONOUS LEECHES : They are also of six types which are being used in treatment, namely,

1. **KAPILA JALAUKA** : The kapila word itself gives its colour. Its sides and back will be having the colour of mudga dhaanya. It is unctuous in nature.

2. **PINGALA JALAUKA** : Its colour is indicated by its name and it moves very fast.

3. SHANKHIMUKHI JALAUKA: It resembles the piece of liver. It sucks blood quickly. Its face resembles Shankhamukha.

4. MOOSHIKA JALAUKA: This resembles rat in its colour and smell.

5 PUNDAREEKHAMUKHI JALAUKA: This type of leech resembles mudga and its colour may be green and also sometimes its face resembles white lotus.

6. SAAVARIKA JALAUKA: It is 18 inches in length and resembles unctuous lotus. This type of leech must be used to suck the blood of animals but not human beings.

(Sus. Su. 13/12).

The non-poisonous leeches will be having shyama colour, and are round on its upper of the body there will be bluish markings. Their colour will be like that of kashaya. Its body will be having yellow colour. (A. H. Soo. 26/38).

Vriddha vaagbhataa states that the maximum length of a leech is 18 angulas but it should be used for animals only. Leeches having a length of 4–6 angulas must be used for human beings. It consists of male and female variety.

FEMALE LEECHES: These leeches will be having delicate tender bodies, tender skins, small head and the lower part of the body is bigger than the upper part. The one having the opposite qualities is the male.

When the disease is old with excessive vitiation of doshas then only male leeches must be adopted, otherwise female leeches can be applied. (Ashtaanga Sangraha).

MODE OF APPLICATION OF LEECHES: (JALAUKAA-CHARANA VIDHI):

This consists of poorvakarma, pradhaana and paschaat karmas.

POORVAKARMA : In poorvakarma the following things must be considered.

1. Collection and preservation and nutrition of leeches.
2. Examination of the patient who is fit to undergo the jalauka vidhi.
3. Shodhana of Leech, 4. Preparation of the patient.

COLLECTION, PRESERVATION AND NUTRITION OF LEECHES :

An intelligent physician must know where leeches are born, their place of birth, collection, their types and their nutrition, and letting of blood by using the same. Then only the vaidya will be competent enough to treat the curable diseases.

(Sus. Su. 13/13).

Collection of leeches is a very simple method. The leeches which are present in tanks, streams and where there are lotuses are collected on a wet skin of leather. There is another method to catch the leeches i. e. the fresh meat of dead animals, fish or milk must be applied on the thigh of an animal or elses the human being himself, may apply on his thigh (jangha) and keep the jangha on water. These leeches which are having an attraction for these diets will come and start biting. By the application of Saindhava Lavana (Rock salt) they are made to leave the skin of the person and collected.

TIME OF COLLECTION :

The best time for collecting leeches is Sharad rutu (autumn) and varsha rutu (rainy season). The leeches present in autumn will be non-poisonous. In sharad rutu there is water entitled HAMSODAKA - a water which is exposed to sun rays during day time and becomes hot, it will be cooled during night time due to moon, and it is also purified by time and it also gets detoxicated by canopus agasthya. This is spotlessly clear and is very beneficial as a nectar for bathing, drinking and swimming. So in this water the non-poisonous leeches will be present.

COLLECTION OF LEECHES:

After collecting the leeches like above, they should be kept in a wide and new pot. The pure water of tank or that of a tank with lotus is put into the pot. To feed its saivala, the meat of pig and other animals which are living in watery and marshy areas and powder of stem of small plants, in order to make the leech to move the grass and leaves of plants must be kept inside water in the pot. On every third day the water should be changed and feeding should be dropped inside the pot. After 7 days the feeding shouid be changed. (Sus. Su. 13/17).

After the leeches are collected they must be tested. The poisonous leeches must be thrown out. When the middle of the body of a leech looks big and movement will be sluggish then it will suck very little blood. (Sus. Su. 13/18;•

EXAMINATION OF THE PATIENT WHO IS FIT TO UNDERGO LEECH THERAPY:

The following are the diseases which are amenable to Jalauka chikitsa :-Gulma (Fantum tumour), Arshas (Haemorrhoids), Vidradhi (Abscess), Kanta roga (Diseases of the throat), Vaatarakta (Gout), Netra roga (diseases of the eye), visha dushta (One bitten by a snake), visarpa (Erysipelas).

(A. H. Soo. 26/36).

NOTE:-In case of headache, leech can be applied in Shankhapradesha to get immediate relief.

SHODHANA OF LEECHES (PURIFICATION):-

Before the leech is applied on the patient it must be purified by putting it in water containing sarshapa (Brassica Alba), Haridra (curcumalonga) i.e. turmeric. It should be kept in the water for a period of one muhurta (48 minutes). (Sus. Su. 13/19). Due to this process its appetite and its activity and blood-sucking power will be increased. Vaagbhata has opined that instead of water containing turmeric the leech should be put in aamlakaanji, then only it should be kept in pure water and after sometime only it should be applied on the affected part. (A. H. Su. 26/39, 40).

Vaagbhata has described that the non-venomous leech only be applied and it should be purified by several means. If at all it has already sucked the blood previously, it should be made to vomit. If it is used continuously it will become very weak and it will be in a state of 'Raktamatta'. (Intoxicated with blood).

PREPARATION OF THE PATIENT :-The patient must be subjected with oleation and sudation therapy before the actual leech is going to be applied. It may be generalised or at least localised. Before the blood letting is done with a leech, a day earlier to that Snehana (oleation) and Swedana (sudation) should be done. Here afterwards the part which is to be leeched should be made dry with the help of mud or cowdung. When there is pain in the wound of the organ, then mud or cowdung should not be applied as there is a chance of Tetanus, (Sus. Su. 13/19).

OPERATIVE PROCEDURE OR PRADHAANA KARMA :-

The patient must be prepared as already stated above. The leech will be too much unctuous and pichchila and soft and as a result it slips from the hand. It is better one should wear the rubber gloves to catch the leech.

In the affected part, either the milk should be applied or a small scratch should be made so as to produce a little drop of blood.

(PLATE NO. 38)

As soon as the leech starts sucking the blood a white cloth or gauze piece should be covered on it leaving the facial portion.

The middle portion of the leech will be swollen, as soon as it starts sucking the blood (PLATE No. 39). It may be noted

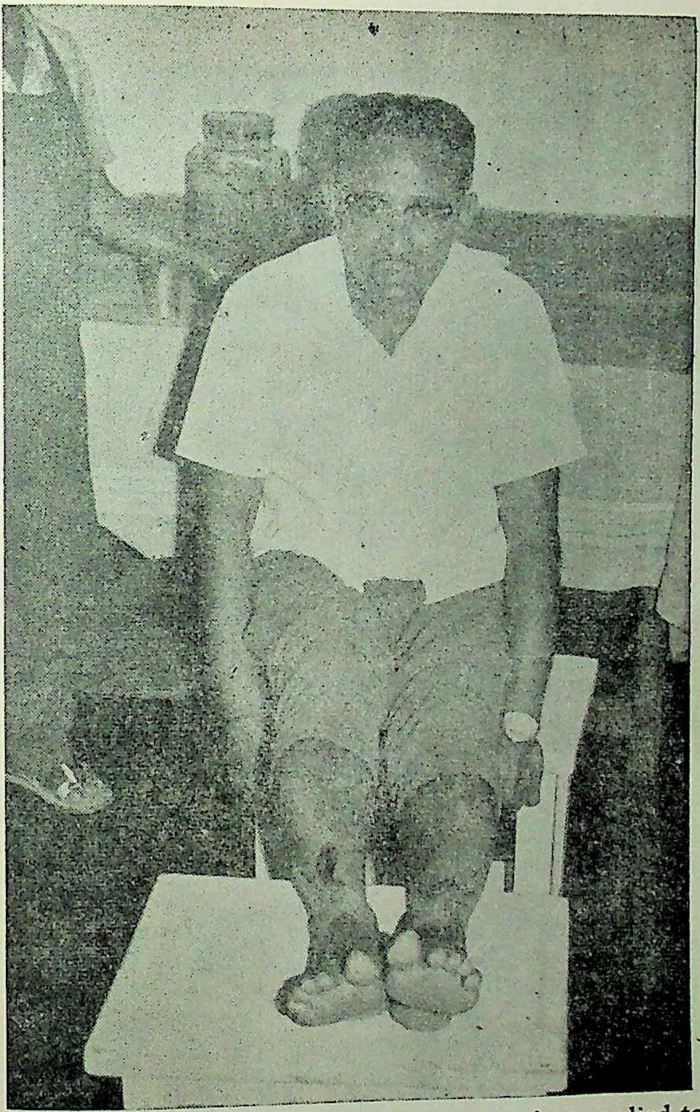

Plate No. 38. Leeches (Jalaukaas) are seen just applied to a Vicharchika (Eczema) Patient

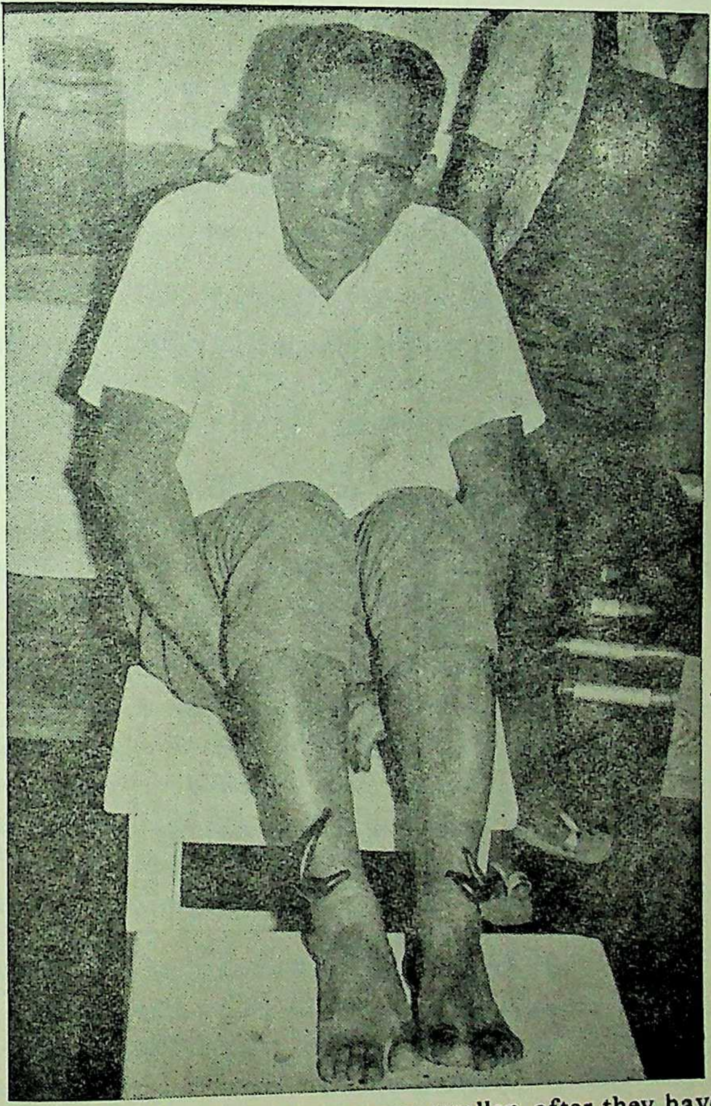

Plate No. 39. Leeches are seen swollen after they have sucked the blood from the affected part (Vicharchika) of the patient

here that it sucks only impure blood first. If the patient notices pain at the time of sucking the blood by the leech it should be noted that the leech is sucking pure blood. It should be removed instantaneously by pouring rock at its mouth.

POST OPERATIVE PROCEDURE OR PASCHAAT KARMA :-

It consists of two things namely:

1. Treatment of leech and 2. Treatment of the patient.

1 TREATMENT OF LEECH :-As soon as it is removed taila mixed with rock salt should be poured on its mouth and on its body the powder of paddy husk should be applied. By this process it will be easy for the physician to hold it properly.

With the help of the small finger of the left hand and the thumb the tail end of the leech should be picked up and with right hand it should be squeezed towards the head. It will vomit the blood.

When the leech is moving inside the vessel, it should be noted whether it has vomited all the blood it has sucked. If it is lethargic it should be presumed that it has not yet vomited properly. When the leech is not made to vomit the blood either partially or completely then it may get a disease called 'Indramadha'. It may die or it may not be able to suck the blood there afterwards.

Suppose it vomits too much then it goes into a stage of Klama (Fatigue without exertion), or it may also die because of it. When once a leech is applied it should not be reapplied till seven days. So it should be kept in a pot containing water.

Vaagbhata has advocated to keep each leech separately and the leech will give out poison from its saliva.

2. TREATMENT OF THE PATIENT: When the leech is going to suck the blood of an individual, becase of the

property of an anticoagulate hirudin, the blood will not clot, and thereby it allows the sucked blood to get into the alimentary cannal of the leech easily.

The physician should find out the signs and symptoms of proper blood letting and excessive blood letting. As soon as the leech is removed from the body an application with shathadoutha ghritha should be made on the wound, or else honey should be applied or pichu dipped in shathadoutha ghritha should be kept on it. Cold application should be made on the wound and bandage should be applied and tied properly.

In case of symptoms of samyak yoga (proper blood letting) the abhyanga with shathdoutha ghritha or pichu should be applied.

In case of improper blood letting by a leech, the wound must be rubbed with honey so as to make it bleed freely.

In case of atiyoga, application of cold water must be employed and a tight bandage should be tied.

In case of Nitya yoga a pradeha with astringent, sweet and cold medicines should be applied. This will facilitate the bleeding (Sus. Su. 13/23) or else the rock salt should be applied, and the leech should be made to get detached from the body. The wound should be cleaned with kashaya rasa or astringent drugs or any one of the following oils may be applied and a bandage is to be tied. Jatyaadi taila or padmakaadi taila.

It may be noted here that, one leech can suck 2–20 c.c. of blood at a time or even more. So at a time more than one can be applied, depending upon the conditions of the patient, and the seriousness of the disease and depending on the discretion of the physician involving his calibre.

THE SYMPTOMS AND SIGNS OF IMPROPER, PROPER AND EXCESSIVE BLOOD LETTING (AYOGA, YOGA AND ATIYOGA LAKSHANAS)

Both Sushruta and Vaagbhata have not specified the quantity of blood to be removed from an individual by a leech, but they have suggested to remove the leech from the part as soon as pruritis starts locally. This itself indicates that the pure blood is being sucked by the leech. It is a warning to the physician in charge to remove the leech immediately. But Dalhana has considered the maximum blood should be removed from an individual by a leech depending on the strength of the patient, and the doshas, etc. At least he has to come to a conclusion that the blood should be let out to a maximum limit of one prastha (54 tolas i.e. 13½ palas.)

SIGNS AND SYMPTOMS OF POISONOUS LEECHING AND ITS TREATMENT ;

By ignorance, if the poisonons leech is applied at the place of-its sucking there will be oedema (shota) and excessive pruritis (kaṅdu), moorcha (coma), fever, burning sensations, vomiting, madha (intoxication) and angasaada are going to be produced.

TREATMENT :—This type of person should be treated with a drug called 'Mahaa-gadha', in the form of paana (drinking), lepana (application) and nasya (errhine) etc.,

The Mahaagada has been mentioned in the treatment of snake bite (Sus. Kal. 5th chapter).

This consists of the following drugs :-

1. Trivrit (Operculina turpethum), 2. Atimadhura (glycyrrhiza glabra), 3. Haridra (curcuma longa), 4 Daaruharidra (Berberis Aristata), 5 Manjishta (Rubia Cordifolia), 6. Shunti (gingeber officinale), 7. Hippali (Piper longum), 8. Mareecha (Piper Nigrum) and fire salt etc., should be taken and powdered and mixed with honey and preserved.

(Sus. Su. 13/9, Kalpa 5/61, 62).

A BRIEF MODERN REVIEW:

A leach is going to be applied in the following conditions:

1. Glandular enlargement, 2. Serous membrane and the diseases of the skin and bones, pleurisy, myocarditis, Perotatics Tonsillitis and meningitis and in the cases of Abscess.

SIRAA VYADHA (VENESECTION):

DETAILS OF SIRAAS OR VESSELS: Siraa dhamani, Raktavaha, transmitting of the blood all these things help in the movement of the blood. There is a controversy over the names of those words. But Sushruta has explained, 700 siraas in the body which is totally seconded by Vaagbhata.

In case of siraas, there will be movement of blood (sarana) and it nourishes the body. The nourishment consists of two types: 1. Upasnehana and 2. Anugrahana.

Upasnehana is that, when there is exudation of blood and lymph. (Rakta and Rasa). (Sus. Sha. 7, Ash. Sang. Sha. 6)

These siraas nourish the entire body.

Anugrahana and Upasnehana wlll cause the cantraction and expansion of the siraas, Tkeir main root is the heart. These siraas will carry the ojas from the heart throughout the body.

Siraa can be compared to a vein and dhamani to an artery. The following are the names of the organs. Srotas, Siraa, Dhamani, Rasayani, Rasavahini. Naadi and Marga etc. (Cha. Vim. 5/17).

Siraas are of four types namely,

1. Vaatavaha (carrying the vaata)
2. Pittavaha (carrying the pitta)
3. Kaphavaha (carrying the kapha)
4. Raktavaha (carrying the rakta).

There are totally 700 siraas. The vaatavaha siras are red in colour and they control the Buddhindriya, gnaanendriya etc.

When there is vitiation of vaata, it will be laid on to many nervous disorders. Vaagbhata is of the opinion that vaatavaha siraas are of shyava or aruna varna (bluish-red colour) and it has got pulsation and It carries vaata all over the body, and this is not the best for Raktamokshana.

PITTAVAHA SIRAAS: These are blue in colour. It enhances the digestive fire and it produces taste in the food, and it enhances the colour of the body. When it is vitiated it will produce diseases of pitta origin. Vaagbhata has detailed the pittavaha siraas as follows: They are hot to touch and quickly transmits the blood. The blood will be blue in colour. Some people are of the opinion that it is to be compared to a vein.

When the kapha is being carried to different parts of the body, they are called Goura siraas (white siraas). They produce unctuousness in the body. These are having the property of snigdha (unctuous), sheeta (cold) and sthira (immovable). They may be compared to lymphatics. Rohini siraas will carry the pure blood from one part of the body to another. It helps in supplying nutrition to the body by increasing the colour of the body and good sensation of touch. These may be compared to arteries.

In these vaata. pitta and kapha will be circulated from one part of the body to another.

The neeli siraas (Blue Blood Vessels) are only selected in venesection. When there is vitiation of pitta there will be natural vitiation of rakta (blood). In extremities there are 400 siraas and out of these only 16 are fit for venesection. In Sroni there are 32 siraas and out of them only 8 are used for vensection. In prushta (back) there are 34 siraas, out of them 4 are not to be subjected for siraavyadha. In udara (Abdomen) there are 24 siraas, out of them only four are not to be subjected for Siraavyadha. Sushrutha has detailed 56 in greeva (neck) but Vaagbhata has suggested 24, but both will agree that only 16 siraas are not to be subjected for siraavyadha.

In Hanu (Jaw) there are 16 siraas. Out of them 2 are not to be subjected for Siraavyadha. In tongue according to Sushruta and Vaagbhata 36 and 16 siraas are there respectively. But both agree that out of the above numbers four siraas are not to be subjected for siraavyadha. In nose there are 24 siraas but only five are not to be subjected for venesection. In the eye there are 38, 56 siraas but according to Sushruta 9 and according to Vaagbhata 13 siraas are not to be subjected for venesection. According to Sushruta in the ear there are 10 siraas and in Shankhapradesha there are 10 siraas and only two siraas are not to be subjected for venesection. In moordha there are 12 siraas and 8 are not to be subjected for venesection.

SIRAAMARMAA :–Marmaa is a vital part of the body. Any injury to this will cause death of an individual. 'Marayanteeti marmaani' i.e. any injury to a marmaa leads to death. There are 41 marmaas connected with siraas in the body. Out of them 4 dhamanees, 8 mattruka, 4 sringaataka, 2 apaanga. 1 sthapani, 2 phana, 2 sthanamoola, 2 bruhati, 4 lohitaaksha. 4 urvee. (Sus. Sha. 6/2 Teeka 6–22, 27, 28).

METHOD OF VENESECTION (SIRAAVYADHAA):
(Sus. Sha. 8/56).

Siraa-vyadha is nothing but a process of cutting open a vein. Naturally siraas are in a state of movement and they will be shifted to a nearby place when they are about to be caught. They will shift from fingers like a fish which slips from the hand. So an intelligent physician should catch it properly. (Sus. sh. 8/56).

The use of yantra and shastra, according to Sushruta is depending on the knowledge and tact of the physician. (Sus. Sha. 8/17).

POORVA KARMA (PREOPERATIVE PROCESS OF VENESECTION):

1. Person fit for Siravyadha. 2. Collection of instruments. 3. Preparation of the patient.

1. 'PERSON FIT FOR SIRAAVYADHA' :-Siraavyadha is indicated in the following diseases namely visarpa (erysipelas), pleeha vriddhi (enlargement of the spleen), vidradhi (abscess), gulma (fantum tumour), jwara (fever), kushta (skin diseases including leprosy), agnimaandhya (dyspepsia), vaatarakta (gout) rakthapitta (haemorrhagic diathesis), Bhrama (giddiness) etc., (Vaagbhata).

PERSONS UNFIT FOR SIRAAVYADHA :-The vessels of an infant. old man, dry bodied person, one fatigued add emaciated with kshataksheena, person who is timid or a coward, a person who has consumed excess alcohol, a person who has had excessive sexual intercourse or tired with a long journey, a person who has undergone Vamana (Emesis), Virechana (Purgation), Asthaapana vasti (Cleaning Enema), a man who has had a sleepless night, an impotent (Klaibya), or emaciated person, pregnant woman, or one suffering from cough, asthma (dyspnoea), high fever, consumption, convulsions, paralysis, thirst, epilepsy, or effects of fasting, should not be opened or even an attempt should not be done. (Sus. Sh. 8/3).

SUITABLE TIME FOR VENESECTION :- The time should not be too hot or too cold. During this period, venesection should not be done. When there is cold, the blood may not bleed properly, or else when it is too hot the blood may bleed too much. Giddiness, burning sensation and moorcha (coma), etc., due to vitiation of pitta may set in when the venesection is done during hot season. During varsha rutu when there is clear sky, venesection should be done. In Greeshma rutu during cold season, venesection must be employed in the afternoon. During an emergency one need not wait for all these timings. It can be done instantaneously.

2. COLLECTION OF INSTRUMENTS :-The following instruments must be made ready :-

a) **Kutaarika Shastra** :-This instrument is like the teeth of a cow and it will be having ½ angula in its facial portion.

This instrument is kept in between the Madhya anguli (middle finger) and angushta and then venesection is done.

b) Vrihimukha Shastra :- This will have its phalaka 1½ angulas and it is used in venesection of siraas and siraass of udara. This is useful to bleed the vessel. It should be held on its vrittaagra portion. (A. H. Soo. 26/11).

(Vrihi–Paddy, Mukha–its tip).

c) Trikoorcha Shastra :–This consists of 3 koorchas i.e. 3 needles. This can be used for kings, children, persons who are afraid, ladies and persons having a delicate body.

(A. H. Soo. 26/22).

Artery forceps, knife, sterilised cotton, bandages pads, etc., must also be kept ready.

3. PREPARATION OF THE PATIENT :–Before subjecting the patient for venesection, he should be duly oleated and sudated. For the purpose of internal unctuous therapy the suitable ghritha (ghee) must be given. eg. Tiktaka ghritha, Mahatiktaka ghritha, etc., Internal administration of clarified butter is a must, so as to produce the utklesha of doshas. When there are skin diseases like kandu (Pruritis) vicharchika (weeping eczema), etc., Panchavalkala taila, mareechaadhi taila etc., may be applied over the body.

Sudation is done either locally or throughout the body if it is indicated.

DIET : A liquid diet consisting of articles which alleviate the doshas (bodily principles) must be given to the patient. Yavaagu (gruel) should be given to him at first.

OPERATIVE PROCEDURE OF VENESECTION :

Under this heading we have to consider the following :

1. The seat used for venesection.
2. The diseases indicated for venesection.

3. Venesection, observation and treatment.
4. Observation of dushta viddha siraas.

THE SEAT USED FOR VENESECTION: For different places of venesection, different types of arrangements of seats must be adhered to.

VENESECTION OF THE VESSELS OF THE HEAD: Snehana (oleation) must be kept ready at hand. Then food consisting of unctuous, fluid, gruel must be given to the patient and citing of mantraas (swasthivaachana) and see that the patient should have swedana (sudation) with agni (fire) and dhoopa (fumes). After the sweating is observed. he should be made to sit on a seat specially prepared for the purpose, by bending his koorpora sandhi (Elbow joint).

VENESECTION OF THE VESSEL OF THE LEG:-

When the venesection is to be made on a vessel of the leg. the leg must be kept on a level ground and the other leg must be made flex and elevated at a higher place than the other. The affected leg must be bound with a cloth below the knee-joint and it should be pressed with hands towards the ankle. A ligature should be tied and in the above four fingers breadth it should be incised and then the vein must be opened.

VENESECTION OF THE VESSELS OF THE ARM:

The patient must be made to sit in a comfortable place, with palms closed fixedly and easily. The ligature of the above type must be tied and the venesection must be done four fingers above the ligature. The knee joint and elbow joint must be kept in a state of contraction or in a drawn up state, at the time of venesection in case of Ghridrasi (Sciatica) and Viswaachi (Broochial neuritis). The patient must rise his kati (back) and having expanded it and should bend his head down, when the vein is going to be opened in the back, shoulders and hips.

The patient must hold his head thrust back and his chest and body must be in a state of expansion - during the period of venesection of chest or in the abdomen.

The patient must embrace his body with his arms during the period of opening a vein on his sides. The penis must be drawn downwards in the same region.

When a vein under the tongue is to be opened the forepart of the tongue should be held up on the upper part of the teeth and the mouth must be completely opened.

In the muscular part of the body, an incision to the depth of a barley must be made with a vrihimukha shastra. When the incision is to be made on Asthi (Bone), kuthaarikha shastra must be used and the incision must be ½ the depth of barley.

(Sus. Sha 8/9 to 19).

Vaagbhata says that the vessel which is indicated for venesection, if not visible or cannot be controlled, then another vessel which is not near the marmaas must be incised.

OBSERVATION AFTER VENESECTION :

When the venesection is done properly then the blood will flow automatically. When the kusumbha flower is cut it gives out an yellowish fluid, so also, when the vein or vessel is cut only impure blood will go out. (Sus Sh. 8/12).

SIGNS AND SYMPTOMS OF PROPER VENESECTION :

When the blood letting is done properly, then there will be alleviation of pain, alleviation of signs and symptoms of diseases and clarity of mind (prasannata of manas).

SIGNS AND SYMPTOMS OF IMPROPER BLOOD LETTING :

Due to improper blood letting there will be accumulation of doshaas in the blood and as a result, oedema and burning sensation are produced.

(Sus. Su. 14/19).

SINGS AND SYMPTOMS OF EXCESSIVE BLOOD LETTING :

When the season is very hot, when the incision is made roughly with an old instrument then the signs and symptoms of excessive blood letting are found namely burning sensation in the head, blindness, Adhimantha (a disease of the eye), Timira, Dhaatukshaya (weakening of the tissues), Akshepaka (covulsions), Pakshaaghaatha (Hemiplegia), Ekaanga roga (disease of one part of the body), Hiccough, Swaasa (Dyspnoea) Kasa (Cough), Anaemia (Paandu), or even sometimes death may ensue. (Sus. Su. 14/30).

When the patient is having fear, when an old instrument is used, when he has taken too much food, one whose body is weak and suppression of normal urges, when the sudation is improper, due to mada (intoxication) moorcha (coma), shrama (exertion), sleep, the blood will not come out correctly.

(A. H. Su. 27/35).

TREATMENT : The lepa (application of lungunatum) of the following drugs may be made by making the powder of three or four drugs mixed together.

1. Elaa (Electtaria cardamomum). 2. Camphor (Cinnamamum camphora) 3. Kushta (Saussurea lappa) 4. Devadaaru (Cedrus deodara) 5. Tagara (Valeriana valachif) 6. Vaayu vidanga (Embelia ribes) 7. Chitraka (Plumbago zeylanica) 8. Trikatu (Shunti - Zingever officinale). Hippali - Piper longum (Mareecha - piper nigrum) 9. Ankura, . 10. Haridra (Curcuma longa) 11. Arka (Calotropis procera) 12. Naktamala (Pongamia glabra).

All the drugs must be taken, either 3 or 4 or as many available as possible and made into paste mixing together and soaked in mustard oil and mixed with common salt and rubbed over the mouth of the place of the incision. As a result of this blood will come out and in case of excessive bleeding or haemorrhage the mouth of the incision should be smoothly rubbed with the powder of the following drugs namely :-

1. Lodhra (Symplocos racemosa), 2. Priyangu (Callicarsa macrophylla), 3. Madhooka (Bassia latifolia), 4. Patanga (Atype of bird), 5. Gairika (Bitumen), 6. Sarja rasa (Vateria indica), 7. Rasaanjana (concentrated acqueous extract of Berleris aristata). 8. Shalmali flowers (Shalmalia barica) 9. Shankha, 10. Shukti (mother of pearl), 11. Maasha (Phaseolus roxbhurghii), 12. Yava (Koroleum vulgare) and 13. Godhuma (Triticum sativum).

There are to be pressed with the finger or else the mouth of the incision must be gently rubbed with the powdered barks of sala, sarja, arjuna, arimeda, meshashringi and dhanvana or else the burnt ash of silk cord must be applied on the wound, with the help of fingers or else the wound should be lightly touched with the powders of laksha and samudraphena. Then the wound should be tied with the silk or cotton and a plaster should be applied on it with drugs which are mentioned in hardening of ulcers.

The patient must be kept in a room which is cooled and covered with a wet sheet and is continuously and constantly cooled with sprinkling of cold water. A plaster which is cooling and medicinal in nature should be applied and diet consisting of cold and soothing food should be prescribed with the help of fire or an alkali or else the vein should be opened just below the previous opening. In case of the above said techniques should fail to check the flow of blood, the patient must be given a decoction consisting of the compound of drugs of the Kaakolyaadi gana. (gana = group).

The above decoction should be sweetened with sugar or honey and the patients ordinary drink must consist of blood of Ena or common deer, or sheep, hare or a buffalo (Ena is a kind of animal). Food consists of boiled rice used with ghee. The complications should be treated according to the nature of the vitiated doshaas of the body.

The blood can be stopped by the following measures:

1.	SANDHAANA:	Processes of contracting and healing. (By the application of drugs).
2.	SKANDANA:	This is employed to make the blood come together.
3.	PACHANAM:	This is a process of setting up suppuration of the wound.
4.	DAHANAM:	Process of cauterization.

1. SANDHANAM: This is a process of making the sides of the wound to come together and resulting in a repair process called 'Healing' of first stage. This can be done by using the drugs which are having a stringent tastes like,

1. Lodhra – Symplocos recemosus, 2. Priyangu – Callicaroa mcrophylla, 3. Madhuyashti – Glycyrrhiza glabra, 4. Paata – Cinampelos pareira, 5. Mocha rasa – Musa sapientum, 6. Katphala – Myrica nagi, 7. Laja, 8. Sharkara etc.,

2. SKANDHANAM: This is a process of making the blood to come together and thereby helps in clotting and healing. This effect can be obtained by using the drugs which are having cooling property. eg.- Irrigation with cold water on the wound, keeping ice on the wound or irrigation with cold astringent drugs namely the group of Nyagrodhaadi gana drugs.

3. PACHANAM: Ksharaas must be used to cauterise the wound.

4. DAHANAM: When the bleeding is not going to stop with the above measure, then the cauterisation of the wound should be done immediately. As a result of this the contraction of the vessels will have place and thereby bleeding will stop. (Sus. Su. 14/39–42).

THE PRINCIPLES THAT ARE TO BE ADOPTED BY THE PHYSICIAN DURING HAEMORRHAGE

1. The blood should not be stopped till the vitiated blood goes out of the body.

2. In case of balance of vitiated blood, either the measures of the application of leech, shrurga (cow's horn) or alaabu or else the palliative treatment should be employed of the vitiated doshas.

3. The blood should be let out by considering the strength of the patient, strength of the disease and the condition of the vessel. In case of koorpara sandhi (elbow joint), Gulphasandhi (Ankle joint) the blood letting will be made maximum but in case of lalaata (forehead) and nose only a little quantity of blood should be removed.

4. The maximum quantity of blood that is to be let out from an individual is one prastha (54 tolas).

Dalhana is of the opinion that the blood can be let out in order of one prastha, half prastha and one kudava, in case of uttama, madhyama and heen maatras respectively i.e. in a day the above mentioned quantity of blood must be removed. (Sus. sha. 8/14, 15 and 16 Cha. Sut. 24/19, A. H. Soo. 27/47, Sus. Su. 13/20–Dalhana commentary).

OBSERVATIONS OF SIGNS AND SYMPTOMS OF IMPROPER BLOOD LETTING (Dushta vidda siraa kshanaas)

When the physician is not having proper theoretical or practical knowledge of shastra karma, if he performs any venesection it may result in many complications. It is also called Durvidha sira. This is of 20 types namely :–

- 1. Durvidha, 2. Atividdha, 3. Kunchitha, 4. Pichchitaa, 5. Kuttita, 6. Aprasutaa, 7. Atyudeerna, 8. Anteviddha, 9. Parisuskaa, 10. Vepitaa, 11. Kunita, 12. Annsthita viddha,

13. Sastrahataa, 14. Tiryagviddha, 15. Apaviddha, 16. Avyadha, 17. Vidrutaa, 18. Dhenukaa, 19. Punah punah vidda and 20. Siraasnaaya vasti marmaasuviddaa. (Sus. Sha. 8/17)

SIGNS AND SYMPTOMS OF:

1. DURVIDHA SIRAA: When the venesection is done with fine instrument then the blood letting may not be proper, as a result of it the blood may not come properly. It leads to oedema and pain. This is called Durvidha siraa.

(Sus. Sha. 8/18).

2. ATIVIDDHA SIRAA: When the vessel is cut too much it results in excessive bleeding and it may lead to internal haemorrhage This Is called atividdha.

3 KUNCHITAA: The signs and symptoms resemble that of attividdha. Here the vessels are contracted and curved. This is Kunchitaa siraa.

4. PICHCHITAA: When the shastra is applied on a vessel it slips from the place due to its pichchilata (sliminess) and this is called Pichchita.

5. KUTTITAA. When the vessel is not going to be traced easily as a result, the sastra may be used frequently. Then it is called as Kuttitaa.

6. APRASUTAA: Due to excessive cold, fear and unconsciousness, the blood will not come out properly. Then it is called as Aprasutaa.

7. ATHYUDEERNA: When the venesection is done with the help of a sharp and a big faced instrument, then it is called Atyudheerna. There will be excessive flow of blood in the vessel.

8. ANTEVIDDAHAA: When the vessel is cut on its edge then a little flow of blood will take place.

9. PARISUSKA : Due to deficiency of blood in the body there will be vitiation of vaata. So the vessel will be dried up excessively.

10. KUNITAA: When the vessel is cut only ¼ by a shastra, as a result of that, only less blood will flow from it. Then it is called Kunitaa.

11. VEPITAA : When a bandage is not tied properly in a proper place, the blood vessel will shake. So no bleeding will occur. Then it is known as vepitaa.

12. ANUSHTITHA VIDDAA: Here also the blood vessel will not be seen properly and hence proper blood letting will not take place. Hence there will be no bleeding.

13. SHASTRAHATAA :-When there is an excessive cut of the vessel due to venesection, naturally there will be excessive flow of blood. It results in the Impairment of activities of the person. Then it is called shastrahataa.

14. TIRYAK VIDDAA :-When the vessel is attempted to open, transversely by a shastra, as a result of that, the vessel will not be opened. Then it is called as Tiryak viddaa.

15. APAVIDDAA :-When the vessel is cut in different places or in more places, when the rough shastra is used there will be injury in different places. This is called as Apaviddaa.

16. AVYADHA :-When an individual is unfit to undergo venesection, if it is conducted there will be the vitiation of Siraa.

17. VIDHRUTHA :-When the vessel which is having movement is cut, such a stage is called vidrutha.

18. DHENUKAA.-When the yantra is tied tightly, ocally then putting pressure will make the blood to come outside above the line of the tight bandage, i.e. tight bandage should not be applied. This is called Dhenukaa.

19. PUNAH PUNAH VIDDA:-When a vessel is cut frequently with a sharp instrument it is called punah punah viddaa.

20. SIRAASNAYUVASTIMARMASU VIDDAA:-When there is cut or injury to the blood vessel, ligament, bone, joints, marmaa then it results in pain, vaikalya and in the end death may ensue.

The above measures can be adopted by using the modern instruments like syringe, etc.,

When there is no assistant, who is trained properly, if the vessel is not properly obtained and the vessel is caught with the help of the needles, there will be injury to many parts and due to tremor of the hand the sewing needle will fail to catch the vessel and it may injure a tissue, etc. These are not going to produce serious complications. (Sus. Sha. 8/21).

PASCHAAT KARMA (POST OPERATIVE MEASURES) :-

The following things must be borne in mind here.

1. Treatment of complications
2. Proper attention to regimen, and
3. Palliative treatment.

1. TREATMENT OF COMPLICATIONS:

At the time of venesection, the complications are produced either due to excessive haemorrhage or less haemorrhage or due to dushta viddha. These are already dealt in operative procedure of venesection. When too much blood is lost then he develops a liking for acid and cold foods, weakness of vessels associated with dryness in the body etc., and the skin will become rough and sputita (cracked). When there is no let out of blood or little blood comes out, the treatment of vrana must be employed.

2. PROPER ATTENTION TO REGIMEN:

After blood letting is done the food or diet which is neither hot nor cold and is light i.e. easily digestible and stimulates the digestion are recommended. During this state because of the instability of the body, the power of digestion as well as the power of metabolism are to be carefully maintained. If the food and drinks are extremely cold then it impairs digestion and metabolism and if the food is too hot it creates instability of the blood. So the food which is neither very hot nor very cold is advisable. The food which consists of buttermilk with yoosha, (gruel), yavagu, peya, little acid, unctuous, must be given to the patient. If there is vitiation of vaata then administer ghee or its preparations. The irrigation of cold water on the body must be done practically for it is impossible to adopt it, as it leads to the following complications namely cough, coryza and other disorders associated with kapha.

One has to protect his agni (digestive fire). The diet which promotes the formation of blood must be advised. The following are to be tabooed. Enragement, tiredness, coitus, daytime sleeping, exercise, riding on a vehicle, studying too much, constantly and continuously sitting in one place, walking too much, walking too much in cold atmosphere, taking foods which are antagonastic to one another, taking food when there is indigestion. All these things must be tabooed at least for a month.

Blood letting must be done once in a week (can be done at least 2-4 times). In case when there is no proper blood letting on the first day itself then either on the same day or on the next day blood letting must be done. If there is impure blood, after administering oleation and sudation therapy venesection can be performed after 15 days.

Venesection must not be done before the age of 16 years and after 70 years. After excessive blood letting there is likely chance of vitiation of vaata in the body, that must be treated properly. Healthy persons must not be subjected for venesection therapy. (Sus. Sh 8/6 & 24, AH Su. 26/6

3. PALLIATIVE MEASURES :

After blood letting is done to a patient the palliative line of treatment must be employed without fail.

PRACHCHANNA VIDHI :

It is a process by which the accumulated or clotted blood must be removed with the help of shastra. If it is deeply situated then it should be removed with the help of leeches and when the blood is accumulated in the skin it should be removed with the help of siraavyadha. In case of vitiation of vaata, pitta and kapha, the blood-letting must be done with shrunga, leech and alaabu respectively. (AH Soo. 26/51).

ACTUAL METHOD OF BANDAGING IN VENESECTION :

The bandage must be tied from below upwards. It should not go too down, it should not be too thick, it should not be tied transversely. One bandage must not be tied on the other. (AH Soo. 26/52).

When the blood clotting is to be made in upper part of the body, then it must be tied tightly with a rope or bandage. Except ligaments, bony joints and marmaas (Vital parts of the body) the other parts must be cut with shastra and the blood must be removed.

SHASTRA :-This is quickly movable. It must be kept parallel and it should be kept away from one another. It should be neither deep nor superficial. It should be applied avoiding local marmaa, siraa (blood vessel), snaayu (ligament) and sandhi (bony joint). (Sus. Su. 14/26).

This prachchaana is a lekhana karma. When there is pidaka (eruptions), mandala (Circular eruptions), vrana (ulcer). When all these are present on the skin with swelling, when the wound is opened and the blood is coming out then only prachchanna must be applied.

This is employed as poorvakarma, before adopting leech, shrunga, alaabu and ghati yantra.

SHRUNGAAVACHARANA VIDHI: Shrunga is defined as the horn of a cow, because of its presence of its hollow place inside it and it is used to remove the blood from the body. Shrunga consists of sweet, hot, unctuous properties, and hence it is used to resolve vaata vitiated blood from the body.

METHOD OF APPLICATION: Before the shrunga is going to be applied, the exact part should be made to bleed by using prachchaana method. Then the front portion of the shrunga must be covered with the white cloth and it should be applied to the place where the wound is already there and then its upper part, the doctor should suck the blood and it should be removed. (Sus. Su. 13/7). The purpose of putting the cloth in front of the cows horn and the skin is to avoid air entry. Partial vacuum should be created before the blood is sucked up.

Dalhana is of the opinion that instead of using the thin cloth in front of the cow's horn and the skin, the bladder of an animal can be used and tied

Regarding the shape and size of the cow's horn, Dalhana has quoted Bhaaluki yantra and has suggested that it should be circular and 7 angulas in length. Its opening of the base portion is of the size of the angushta and its front portion opening is of the size of mudga (green gram). Its front portion shouldbe covered with pichu (a piece of cloth) or peshi (a piece ofmuscle) and then only it should be applied.

METHOD OF APPLICATION OF ALAABU (GOURD):

Gourd is called by different names as follows: Lonki, Louva, Khaad and Tumbi etc., This is the fruit of a creeper. This is of two types namely, Deerghaalaabu is so called because of its lengthy fruit and its size. The vruttaalaabu is so called because it is golaakaara (elliptical). (Bhaavaprakasha).

Even according to the taste of the gourd it is of two types. One is sweet in taste which is used as a vegetable and the other one is bitter in taste and is indicated by Charaka to produce emesis. The tikta and katu i.e. bitter and pungent are used in Raktamokshana. The alaabu which is sweet in taste also has unctuous property and hence it vitiates kapha, but yet it is used in Rakta or blood vitiated by pitta and vaata.

Bhaavaprakaasha states that the leech can be applied to suck the blood from a stretch of the hand. The bitter gourd can be used to suck the blood at the distance of 12 angulas in length but the prachchanna method can be employed to remove the blood from only one angula in length and the blood of the entire body can be removed with the help of venesection. (Bhavaprakasha Poorva Kanda).

Dalhana says that according to Bhaaluki yantra, the alaabu which is of 8 angula circumference and 4 angulas tube must be used to remove the blood from the body. (Madhuralaabu-Cucurbita lagneria and Tiktaalabu-Lagneria vulraris).

(Sus. Su. 13/7.)

THE METHOD OF BLOOD LETTING ACCORDING TO ALAABU :-

The gourd which is considered best for blood letting should be white, tender, fresh and it should not be too big or too small, it should have circular and enlarged circle. The front portion of the gourd should be opened and its internal contents (majja) must be removed. The patient must be subjected with oleation and sudation therapy. If the blood letting is to be done to a patient, a fresh wound must be made with the help of prachahna method or else scraping must be made with instruments like koorcha etc, Then only the gourd should be applied. A candle should be kept inside the gourd and its front portion must be kept on the fresh wound. A vacuum will be produced inside it. The peripheral blood will be sucked by oozing method. It is otherwise called as alaabu ghatika by

Vaagbhata. Ghatiyantra is made up of metal. Generally the gourd will be used for 10-20 minutes. Then the oils like Jatyaadi taila, padmakaadi taila, etc., may be applied to promote healing. This method can be compared with couping glass method in modern medicine.

GHATIYANTRA PRAYOCA OR METHOD OF ADMINISTRATION OF GHATIYANTRA :-

This instrument also resembles the couping glass method. Vaagbhata has used the words alaabu, ghatika and taasaur. Arunadatta is of the same opinion. Charaka has described in detail about its use in Gulma (Fantum tumour), The gulma must be subjected for oleation and sudation therapy. After it becomes shithila (loose) in order to hold its base this is used before operation. Ghatiyantra is described as that which resembles a pot. Inside this pot a candle must be made to burn and it should be bound to gulma. After sometime the base of the gulma will move towards the ghatiyantra. Then remove the pot and incise the gulma with any one of the following instruments :-

1. Vimarga, 2. Ajapaada and, 3, Adarsha.

Vimarga is an instrument used by cobblers to mark the line on shoes or chappals (Padayantra). It is made up of wood and is elliptical in shape.

Ajapaada resembles the leg of a sheep. This can be used to remove the vitiated doshas from the body, to dissolve the vitiated doshas and also for masaging and sqeezing.

Adarsha is defined as an instrument nothing but a mirror. With the help of its sharp edge the gulma will be incised or cut at its root. (Cha. Chi. 5/137 to 139. Ash. Sang. chi 16).

BLOOD LETTING WITH THE HELP OF NEEDLES ETC.,

Charaka has described several methods of blood letting with the help of needles, This is not like the method by which the blood will be removed with the help of needle of a syringe.

But here the needle will be pricked directly on the part of the body of an individual and the blood will be made to bleed.

Sushruta has suggested vigharshaha of the tongue with the help of body and sephelika leaves. This is indicated in a disorder like pittaja jihwakantaka. So also the blood letting with the following 8 types are also advocated :-

1. Shrunga (cow's horn) 2 Jalauka (leech), 3. Alaabu (gourd), 4. Prachaana, 5. Siraa vedha (venesection), 6. Ghatiyantra, 7. Suchi (needling) and 8. Vigharshana,

This must be used properly according to their actions. The jalauka should be applied when there is burning sensation and pricking pain. The shrunga and tumbi must be used to remove the blood, when there is loss of sensation, pruritis and tingling sensations, When there is vitiation of rakta in the body which will be shifting from one place to another, the venesection must be adopted, or else prachchanna must be applied locally. Blood letting should not be applied to a patient when he is in a stage of glaani (exhaustion). If it is done it causes vitiation of vaata leading to anasarca, sthabda (Regid) kampa (tremor) diseases of the ligament, diseases of the head, fatigue, contraction of the body, lame and crippled.

(Cha. Chi. 29/36-40, Sus. chi. 22/44).

METHOD AND ACTION OF RAKTAMOKSHANA:

Charaka, Sushruta and Vaagbhata have advocated the use of Raktamokshana in the disorders of blood like pidaka (eruptions). Nyachcha and other kshudra rogas and moorcha (coma), sanyasa (syncope) and conditions which lead to death. The uses of blood letting as per different authors of Ayurveda is given below :

Sushruta has advocated its use in the treatment of skin diseases, glandular enlargement and anasarca and diseases produced due to vitiation of blood.

The following line of treatment will not produce immediate and effective results as in case of blood letting, Snehana and other palliative treatment. When the blood is purified the colour of the individual will be bright and shining and his sense organs will act powerfully and quickly and his agony will be enhanced. His mind will be full of contentment and the body will get strength and happiness.

As a result of that the individual will live long. Just like Basti is half chikitsa (treatment) in kanya chikitsa, siraavedha is half chikitsa in shalya tantra.

In the treatment of erysipelas, blood letting is half treatment.

In all the disorders of vaata, vaata rakta (gout), kushta (skin diseases), vidradhi (Abscess), and arbuda (tumour) etc. blood letting is the best treatment.

Blood letting is done in modern medicine in the following diseases : Acute pericarditis, chronic heart disease. myocardial degeneration, valvular diseases, severe right heart failure, acute pulmonary oedema, acute lobar pneumonia, uraemia etc.,

The quantity of the blood that should be removed from the body ranges from 15–20 ounces (37 1/2 tolas to 50 tolas). The diseases that are already mentioned above in modern medicine for the purpose of blood letting are also mentioned in Ayurvedic literature. So even though Ayurveda is old, its principles of treatment are still hold good even in this scientific age.

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ERRATA

Page	Line	For	Read
Introduction :			
VI	1	ahaari	Shareera
XII	18	dificient	deficient
XIII	7	perlpheral	peripheral
	19	Ceaelum	Caecum
XIV	13	Hiccough	Hiccup
	15	absceess	abscess
	20	Foot droop	Foot drop
	23	gulphargraha	gulphagraha
	26	(Genuvarum)	(Genevarum)
XV	7	Vankshanasnha	Vankshana Shoola
	15	Prasthagraha	Pristagraha
	22	Vakshastoola	Vankshana Toda
		(Srabbing)	(Throbbing)
	18	Puritis of the Skin	(Pruritis of the skin)
XVII	27	Hiccough	Hiccup
	24	Neeliks	Neelika
		Moiles	Moles
	27	Paste	Taste
XXI	22	action	process or therapy
XXII	8	elubbed	clubbed
XXIII	4	(Post-operative procednre	(Post-operative procedure
	30	Krilamamrasa	Kritamaṃsarasa
XXVI	24	Paralysis, agitans	Paralysis agitans
	24	Parikinsonism	Parkinsonism
	25	Petic	Peptic
XXVII	3	literatnre	literature
	9	wlthin	within
	20	Chaprer	Chapter
	26	Chanper	Chapter
XXVIII	2	omisions	omissions
	5	tkeir	their
	14	been	seen

PART A

Page	Line	For	Read
1	11	unctuousness	unctuous
2	7	ine	line
	19	proceduce	procedure
7	33	Sushruta : Has	Sushruta has
11	18	(athing........)	(a thing........)
12	11	calied	called
	23	withungueut	with unguent
13	30	Musole fat	Muscle fat
14	3	conductive	conducive
17	17	adminestered	administered
	17	durjug	during
27	18	confortably	comfortably
29	6	of unctnuous	of unctuous
30	5	paraplegila	paraplegia
	27	nnctuous	unctuous
37	7	followiug	following
43	22	mnst	must
66	24	Harasva	Hrasva
80	22	Mental desiease	Mental disease
81	7	increates	increases
	11	the the	the
82	23	1-2	1.2
	24	0-4	0.4
	25	9-4	9.4
	26	7-5	7.5
	26	8-6	8.5
	27	3-0	3.9
83	2	substhnce	substance
		liquid suplphur	liquid sulphur
84	6	facititating	facilitating
	7	faces	faeces
	25	sltghtly	slightly
88	16	that	hot
90	6	pudding paayasa	pudding (paayasa)
	14	eisorders	disorders
91	2	proces	process
	13	woolen	woollen
	16	formentrtion	fomentation
	24	(thick kruel)	(thick gruel)
93	3	khara pvshpa	khara puspa
	18	Jataa meamshi	Jataa maamshi
98	26	woolen	woollen

Page	Line	For	Read
101	10	unguentum for hedatche	unguentum for headache
102	31	ekes part	takes part
		swealing	sweating
		produded	produced
103	9	(skid diseases)	(skin diseases)
	16	advodated	advocated
	21	Fonetation	fomentation
104	21	Fonetation	Fomentation
106	3	will b	will be
	25	small not	small pot
	29	individua	individual
108	21	he	The
110	6	vition	vitiation
	20	shoul	should
105	19	dully	duly
111	2	(Fistula-n-Ano)	(Fistula-in-Ano)
112	1	ewasthi vaakhana	swasthivachana
	3	Sahachaaradi taila	Sahacharaadi taila
	7	(paste of)	paste of
	9	assodiated	associated
	10	sibe	size
	12	usdd	used
	31	compiications	complications
113	17	Brammacharya	Brahmacharya
140	26	eentre	centre

PART B

3	24	pamla	aamla
4	29	callod	called
5	10	bhodasare	both are
	20	vamha	vamana
	8	Tikta bitter	Tikta (bitter)
	9	Ist	Its
	10	It used	It is used
19	27	hotha	shotha
22	6	(Dysphoea or Asthma)	(Dyspnoea or Asthma)
	18	(Revedse peristalsis)	(Reverse Peristalsis)
	28	ativsvddha	ativriddha
23	12	Mootragaata	Mootraghaata

Page	Line	For	Read
23	28	Vaamana	Vamana
24	2	dinaanka, karana	dinanka, karana
	28	Tyestha	Jyestha
26	6	eonsidered	considered
30	21	preceeded	preceded
31	4	advoeated	advocated
	9	Them	them
	21	thir	this
32	24	advoeated	advocated
	23	facial matter	faecal matter
36	39	debilated	debilitated
45	17	ofter	after
48	13	Jattata	Jajjata
51	7	done	dose
52	4	constituency	consistency
	5	dowder	powder
	8	shuff	snuff
	9	seluctant	reluctant
61	11	Udara (glandular enlargement)	Udara (Abdominal diseases)
63	9	afrocess	a process
66	1	rich is	rich in
	18	(Hear burn)	Heart burn
	22	kalaka	kalka
72	14	keda	kleda
76	3	Inconpitable	Incompatible
79	23	Shakwini	Shankini
82	20	pureesha viraja	pureesha virajaneeya
92	5	havidg	having
93	19	last veg	last vega
94	4	patsient	patient
	7	hody	body
	18	clarity of	clarity for
99		(glani)	glani
100		Virechana Vyapat	Virechana Vyapat
		Nireeshana	Nireekshana
	7	due defective	due to defective
	16	Gutting pain	Cutting pain
105	3	dloody	bloody
115	15	Soota Shekhara rasa	Soota Shekhara rasa
116	3	Virechanothara	Virechanotthara
	9	Viiepi	Vilepi
116	21	antha	Mantha
	23	insteed	instead

Page	Line	For	Read
117	5	Aapnavetasa	Amlavetasa
118	15	hsi	his
		virecharana	virechana
120	8	Yogas	Yogas
	28	block	black
123	7	and Vaat	and Vaata
124	21	Mattilunga	Mathulunga
	22	Aabhaya	Abhaya
125	2	Sicsour Mango	Sourmango
	24	Modaka Yaga	Modaka Yoga
126	21	Eprastha	3 prastha
	24	Pippali maala	Pippali moola
127	2	Ajawaav	Ajawaan
	9	Ahaauria	Anaemia
	13	Yoga Paanka	Yoga of Paanaka
	17	(Piper Nigrom)	(Piper Nigrum)
128	4	Aaistoratic persons	aristocratic persons
	6	Therminatiea chebula	Terminalia chebula
	12	Vankshanasoda	Vankshana shotha
	15	anoreeia dysproea	anorexia dyspnoea
	23	chihaka	chitraka
129	7	(Sugar Condy)	(Sugar Candy)
	14	chihaka	chitraka
130	15	Tripnale	Triphala
	24	tor	for
131	3	Vibheelaki	Vibheetaki
	23	decation	decoction
	25	Puyative	Purgative
132	9	Smeered	Smeared
	14	Graham	Grahani
	25	perment	ferment
133	11	phamaceutics	pharmaceutics
	15	chatn rangula	chaturangula
	16	Synonyme	Synonyms
134	2	Petrol region	Pectoral region
	8	eollected	collected
	19	Super nafent seedan	Supernatent seedu
	22	yogo	yoga
136	3	perment	ferment
	14	impreguated	impregnated
	15	onee again	once again
		deccotion	decoction
	16	Daahamoola	Dashamoola
	20	Seedhue	Seedhu

Page	Line	For	Read
138	16	fisfulls	fistfull
139	23	oedemia	oedema
140	7	consistancy	consistency
	11	Tershodhaka	Tushodhaka
	18	(lat Achorus calanus)	(lat Zingeber officinale)
142	3	Seleeted	Selected
	16	Saphala	Sapthala
144	1	Vidaarin Kanda	Vidhaari Kanda
147	10	Ajastringi	Ajashringi
148	23	Jangaila	Jangala
150		Spleemic disorders (pleet)	Spleenic disorders (pleeha)
152	8	Elephentiasin	Elephantiasis
158		Mahadhootas	Mahabhootas
	29	disolve	dissolve
160	5	aecording	according
161	4	iive	live
166	8	Astngent	Astringent
	26	3 Anuvasana Vartis	3 Anuvasana Vastis
167	25	it is dose	its dose
169	2	avana	lavana
	4	asti	Vasti
174	7	Theraphy	Therapy
175	18	Pnins	Pains
	21	anp	and
176	10	analaki	amalaki
177	24	Hordnm Vulgare	Hordeum Vulgare
178	23	Alpaagnl	Alpaagni
179	4	(....Vomitives)	Vomiting
	27	Ascitic	(Ascitis)
180	4	Dianhoea	Diarrhoea
	11	Aarochaka	Arochaka
	18	Emacliated	Emaciated
183		Augasupti	Angasupti
		lose of sensation	loss of sensation
184	16	Baalau Shoola	Baahu Shoola
	17	Anguli Shoyla	Anguli Shoola
		aehing fingers	(aching fingers)
	18	(Intestinal sounes)	(Intestinal sounds)
	28	(seffiness)	(Stiffness)
185	9	(Gonozzohea)	(Gonorrhoea)
	15	(lack Jaw)	(lock Jaw)
	29	Garavlsha	Gara Visha
	30	(Elephentiatis)	(Elephantiasis)

Page	Line	For	Read
186	2	(Just taken fook)	(Just taken food)
	13	....(Variety of)	(Variety of Ascitis)
	18	(Conjunctivilis)	(Conjunctivitis)
187	18	length of Nethra	length of Netra
188	27	large gnt	large gut
189	18	dlrly smell	dirty smell
190		poorva, karma	poorva karma
		pre-operative	(pre-operative)
191	3	of Vasti	Before administering Vasti
	11	pitha	pitta
	26	assoeiated	associated
	29	Vasthi	Vasti
192	14	(large gust)	(large gut)
	18	(Sweat Medicines)	(Sweet Medicines)
	25	dyspdea	(dyspnoea)
193	9	Seetha	Seeta
	17	abhyanthara	abhyantara
	28	khaatha	kwaatha
197	9	an grahani	and grahani
	20	PRYAAGAMA	PRATYAGAMA
198	1	(suppositors)	(suppository)
201	14	twice at	twice it
	24	The Chikitsa is	The Chikitsa is with
	28	gnm	gum
202	12	wheu	when
	14	Vnsti	Vasti
	30	(1/2 minut)	(1/2 a minute)
203	5	Chakrapaali	Chakrapaani
	24	avnita of	avrita of
	26	sitling	sitting
	30	peach	reach
205	5	foliowing	following
	33	Seetha Jala	Seeta Jala
206	10	(Pain in Scrlum)	(Pain in Scrotum)
	11	Pain in Inghrinal	Pain in Inguinal
	27	after administered.... is reduced	delete the sentence and read
208	30	Coutra indicated	Contra indicated
	31	shonld	should
209	18	Susrutha	Susruta (read not only here but in the entire book)
211	28	gudda	guda

Page	Line	For	Read
212		should be	they should be
213	9	Kashaasyata	Kashaya aasyata (Astringent taste in Mouth)
	13	Kwaata	Kwaatha
214	17	aruchi	anorexia
	18	Aamalakavas	Aamalakshanas
215	9	gudda	guda
	21	Snehagaudha	Snehagandha
	22	(anoxrexia)	(anorexia)
216	3	(complicatious)	(complications)
	26	Bribati	Brihati
	27	Eranda/Kwaatha	Eranda Kwaatha
217		throush	through
218	33	(sever pain)	(severe pain)
219	8	Udaavartita reaches	Udaavarta and reaches
	30	chronic cervinitis	chronic cervicitis
220	4	(Sybiulis Diabetis)	(Syphilis, Diabetes)
	9	Panchaguna Tailh	Panchaguna taila
	30	asceertain	ascertain
221	6	gudda	guda
	29	share of	shape of
222	9	Seetha	Seeta
223	1	vaata of its	vaata as its
	9	anuvaana	anuvasana
	32	Shamanad Karmas	Shamanadi Karmas
224	7	just iike	just like
	10	pushta	prishta
	23	have been traced	have been traced in stomach
	24	(....Medical prochise)	(....Medical practice)
225	3	(....Pravahien)	(....Pravahini)
	7	agnesthiana	agnisthaana
	10	agni digestive fire	agni (digestive fire)
	17	dafferent way	different way
227	5	which means	delete and read
	5	it is	It is
228	8	Gnanendria	Ghranendria
	11	Gnanendria	Ghranendria
229	30	Vermicids	Vermicides
230	26	(Seetua veerya)	(Seeta veerya)
	26	Jantugna	Janthughna
	26	as pain relieved	as pain reliever
231	10	aud	and

Page	Line	For	Read
234	5	Lat Prassia Nigra	Brassica Nigra
241	14	Stoping of blood	Stopping of blood
	32	is called Nasya	is called as Navana Nasya
244	28	Potali (polys)	potali (bolus)
247	30, 31	Contro Indications	Contra Indications
250	21	mornng	morning
251	3	Apatorpita	Apatarpita
	17	Midle Stage of digestion	Middle Stage of digestion
	26	(A woman recently delivered in woman)	(woman recently delivered)
	22	(Ephonea	(Ephonea)
	31	Taaiu (plate)	Taalu (palate)
255	17	(itching or prurities)	(itching or pruritis)
	27	respectlvely	respectively
256	19	Pippali (Piper nigrum)	Pippali (Piper longum)
		Vidanga (emetea ribs)	Vidanga (Embelia ribes)
257	15	it may be	it may be administered
	20	Sharad (autam)	Sharad (Autum)
259		Errhine therapy is administxred	Errhine Therapy is administered
260	29	NEREEKSHANA OF YAGYA	NEREEKSHANA OF YOGYA
261	6	Samyaayoga of Nasya	(Samyagyoga of Nasya)
263	17	Habitual or alleava-ting type of smoking	Habitual or alleviatjng type of smoking
266	22	Torticolitis	Torticulosis
267	22	foliong	following
272	22	(bitter, astrlngent and....)	(bitter, astringent and....)
273	10	Prasadane (Soothed)	Prasada (Soothing)
276	10	GUDAAGI NASYA	GUDAADI NASYA
	18	apataantaka	apataanaka
	24	(Roek Salt)	(Rock Salt)
277	3	pakshaaghatha	pakshaaghaata
	5	(iat....)	(lat....)
	10	only should be	only it should be
282	21	Ranjaka, pitta	Ranjaka pitta
285	11	lage	large
286	14	Jairika	Gairika
	19	other wlse	other wise
292	10	ithing	itching

Page	Line	For	Read
	12	delerium	delirium
	17	leaches	leeches
295	3	Hirunea	Hirudinea
	26	intestides	intestines
296	10	Rakta swetha	Rakta sweta
298	28	entitied	entitled
299	26	Patlent	Patient
301		rock/at	rock salt/at
	31	becase	because
302	9	coid	cold
304	4	peratatics	paratitis
	19	tkeir	their
309	29	(Broochial neuritis)	(Brachial neuritis)
311	8	Paksha ghaatha	Pakshaghaata
	17	(application of lungunatum)	(application or unguentum)
312		Yava (Koroleum Vulgare)	(Hordeum Vulgare)
313		a stringent tastes	astringent tastes
	28	will have place	will take place
341	19	heen mantras	heena maatras
	24	(Dusta Vidda siraakshanaas	(Dusta Vidda siralakshanaas)
316	28	ocally	locally
324	9	Kanyachikitsa.	Kaayachikitsa
		BIBLIOGRAPHY	
	4	Ayurvedaya.... ....Vijane	Ayurvedeeya.... ....Vijnaana

APPENDIX

CORRECT LATINE NAMES OF THE DRUGS USED IN THIS BOOK

Page	Line	Latine Name of the drugs
7	3	(Pistacia vera)
	8	(Madhuca indica)
	10	(Carthamum tinctorius)
	11	(Prunus domestica)
	14	(Linum usitatissimum)
	15	(Artcarpds lakoocha)
	33	(Azadirachta indica)
8	5	(Luffa echinata)
	10	(Randia dumetorum)
	20	(Helicteres isora)
	22	(Mallotus philippinensis)
	31	(Moringa pterygosperma)
9	7	(Caesalpinia crista)
	10	(Ingudee)
	11	(Kirata)
	31	(Psoralia corylifolia)
11	3	(Aquilaria agallocha)
	5	(Vitis vinifera)
	6	(Bassia latifolia)
	10	(Zizypus napica)
	14	(Desmodium gangeticum)
54	19	(Asparagus racemosa)
	24	(Buchanaria latifolia)
	25	(Glycyrrhiza glabra)
	26	(Brassica latifofia)
55	2	(Rubia cordifolia)
	5	(Santalum album)
	8	(Vetiveria Zizanioides)
	9	(Prunus cerasoides)
56	6	(Leptadenia reticulata)
57	5	(Elettaria cardamomum)
	7	(Terminalia arjuna)
58	18	(Feronica limonia swingle)
	19	(Cinnamomum zeylanicum)

Page	Line	Latine Name of the drugs
59	11	(Terminalia chebula)
	12	(Terminalia bellerica)
	14	Shunti - Zingeber officinale
	18	(Elettaria cardamomum)
	19	(Cinnamomum zeylanicum)
	21	(Plumbago zeylanica)
	23	(Embelica ribes)
	24	(Piper longum)
	29	(Piper chaba)
67	3	(seeds of Sesamum indicum)
93	17	(Valeriana wallichii)
	21	(Cinnamomum zeylanicum)
94	5	(Balsamodendron mukul)
	14	(Vetiveria zizanioides)
	17	(Gymnema sylvestre)
	20	(Curcuma longa)
	21	(Boerhaavia diffusa)
	22	(Crataeva religiosa)
	23	(Indigofera cuneaphylla)
	25	(Gynandropsis gynandra)
	26	(Abutilon indicum)
95	6	(Stereospermum snaveotens)
	9	(Zizyphus jujuba)
	12	(Clerodendrum phlomidis)
	14	(Tinospora cordifolia)
	18	(Bauhinia racemosa)
96	9	(Boerhaavia diffusa)
	10	(Ricinus communis)
	23	(Oroxylum indicum)
	24	(Gmelina arborea)
102	16	(Santalum album)
	17	(Valeriana wallichii)
	27	(Symplocus racemosa)
	28	(Santalum album)
108	20	(Butea frandosa)
	22	(Crataeva religiosa)
	23	(Boerhaavia diffusa)
	25	(Tamentosa)
109	21	(Butea frondosa)
		PART B
9	5	(Glabra linn)
	6	(Luffa echinata)
	6	Luffa acutangula .

Page	Line	Latine Name of the drugs
	16	(Red Variety of Bauhinia Variegata)
	17	(White Variety of Bauhinia Variegata)
	17	(Anthocepha Variety of Bauhinia Variegata)
	19	(Coccinia indica)
	19	(Crotalaria Verrucosa)
	20	(Calatropis gigantica)
	28	(Achyranthus aspera)
	30	(Luffa echinata)
10	1	(Luffa acutangula)
	6	(Luffa echinata)
	7	(Luffa cylindrica)
	8	(Luffa acutangula)
	13	(Luffa echinata)
	17	(Cassia fistula)
	18	(Solanum Xanthocarpum)
	19	(Stereospermum sanveolens)
	20	(Clematis triloba)
	20	(Alstaria scholaris)
	22	(Trichosanthes cucumerina)
	23	(Operculina turpethum)
	25	(Moringa ptenygosperma)
11	8	(Ellettaria catdamomum)
	10	(Pavonia oderata)
	27	(Luffa echinata)
	29	(Saccharum officinarum)
12	1	(Luffa aegyptica)
	7	(Bauhima variegata)
	8	(Bauhinia variegata)
	9	(Azadirachta indica)
	26	(Clematis triloba)
	32	(Luffa aegyptica)
13	4	(Acorus calamus)
15	11	(Bauhinia variegata)
	18	(Citrullus colocynthis)
18	1	(Barringtonia acutangula)
	16	(Azdirachta indica)
26	7	(Oryza sativa)
	8	(Oryza sativa)
	9	(Radiatus)
	9	(Hordeum vulgare)
	10	(Dolichos biflora)
	11	(Vitis viniferas)
	12	Terminalia bellarica)

Page	Line	Latine Name of the drugs
44	6	(Pisum sativum linn)
	13	(Cinnamomum tamal)
53	10	(Holarrhena antidysentrica)
	12	(Alpinia galanga)
	13	(Stereospermum saveolens)
	15	(Clenitis triloba)
	16	(Alstonia scholaris)
	18	(Azadirachta indica)
	19	(Trichosanthes cucumərina)
	21	(Tinospera catdifolia)
	23	(Solanum xanthocarpum)
	24	(Piper longum)
54	12	(Ellettaris cardamomum)
	13	(Pisum sitivum linn)
	16	(Valeriana wallichii)
55	20	(Ocinum sanctum)
56	4	(Eclipta alba)
58	1	(Bauhinia variegata)
	2	(Bauhinia variedata)
	12	(Holarrhena antidysentrica)
	18	(Cassia fistula)
	19	(Holarrhena antidysentrica)
	22	(Stereospermum sanvelolans)
59	17	(Saccharum officinarum)
62	18	(Bauhinia variegata)
	19	(Bauhinia variegata)
70	14	(Hemidesmus indicus)
79	24	(Cancorea decussata)
80	12	(Cassia auriculata)
81	4	(Baliospermum montarea)
	7	(Canscora decussata)
	23	(Syzygium cumini)
	25	(Cinnamomum zeylanicum)
82	3	(Nymphae stellata)
125	14	(Cardamomum)
126	1	(Operculina turpathum)
	27	(Coriandrum sativum)
128	23	Chitraka (Plumbago zeylanica)
	24	(Coriandrum sativum)
	25	(Punica granatum)
	27	(Hollarrhena Antidysentricum)
129	1	(Vitis vinifera)
	6	(Holostemna annulare)

Page	Line	Latine name of the drugs
	8	(Vitis vinifera)
	26	(Operculina turpathum)
130	14	(Operculina turpathum)
	15	(Fagonia cretica)
	17	(Phyllanthus embalica)
	19	(Picrorhiza kurroa)
131	1	(Operculina turpathum)
	4	(Baliospermum mantanum)
132	2 & 16	(Operculina turpathum)
	7	(Randia dumentorum)
133	3	(Operculina turpathum)
140	18	(Operculina turpathum)
	18 & 24	(Acorus calamus)
141	1 & 2	(Operculina turpathum)
	10	(Baliospermum montanum)
143	14	(Salvadora persica)
	15	(Buchanania lanzan)
	16	(Mangifera indica)
	25	(Canscora deccussata)
144	1	(Ipornea digitata)
	3 & 4	(Opereulina turpathum)
	12	(Operculina turpathum)
	17 & 24	(Baliospermum montanum)
146	8 & 13	(Baliospermum montanum)
148	1, 8, 17 & 25	(Baliospermum montanum)
149	1, 11, 14 & 21	(Baliospermum montanum)
151	6	(Operculina turpathum)
	6, 15 & 21	(Baliospermum montanum)
158	8	(Tragia involucrata)
196	6	(Luffa aegyptica)
	7	(Lagenaria vulgaris) ; (Luffa echtnata)
	8	(Randia dumetorum)
	9	(Holarrhena antidysentrica)
170	1	(Uraria picta)
	7	(Ricinus communis)
	9	(Hordeum vulgare)
	18	(Operculina turpathum)
	22	(Brassica nigra)
	31	(Pluchea lauceolata)
171	20	(Withania samifera)
177	14	(Clerodendrum phlomidis)
	15	(Oroxylum indicum)
	16	(Gmelina arborea)

Page	Line	Latine name of the drugs
177	26	(Foeniculum valgare)
232	8	(Solanum melengena)
234	5	(Moringa oleifera) ; (Brassica nigra)
	12	(Allium sativum)
	24	(Solanum indicum)
240	3	(Allium sativum)
	6	(Symplocus racemosus)
	9	(Melia azdirachta)
246	3	(Pisum sativum)
	4	(Nigella sativum)
	5	(Mesua.ferrea)
	8	(Vetiveria zizanioides)
	9	(Prunus cerasoides)
	16	(Ficus religiosa)
277	15	(Gmelina arborea)

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